

The REVIEW *and* EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL. XLVI

APRIL, 1949

NO. 2

CONTENTS

The Foundation of the Gospel

By John Joseph Owens147

The Crux of Christian Theology

By Dale Moody164

The Gospel and Modern Psychology

By Wayne Oates181

Wolfgang von Goethe in the Light of the New Testament

By William A. Mueller199

The Emergence of the Christian Ministry

By Theron D. Price216

Book Reviews239

THE DEBT OF LOVE

"Owe no man anything" commands the apostle. Then he quickly adds "but to love one another." Every minister knows what he means. Some take their debts seriously, and try to provide for their loved ones.

The Presbyterian Ministers' Fund stands ready and able to help ease the burden and make insurance a delightful experience.

Write today for details.

THE PRESBYTERIAN MINISTERS' FUND for Life Insurance

ALEXANDER MACKIE, President

The First Life Insurance
Company in America
The Oldest in the World

Serving Ministers, Their Wives
and Theological Students of
All Protestant Denominations

Founded 1717 — Chartered 1759

Home Office
1805 Walnut Street
Philadelphia 3, Pa.

Boston Office
14 Beacon Street
Boston 8, Mass.

St. Louis Office
1202 Arcade Bldg.
St. Louis 1, Mo.

Atlanta Office
1415 Candler Bldg.
Atlanta 3, Ga.

**"MORE THAN A BUSINESS—
AN INSTITUTION"**

THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



EDITORIAL STAFF

ELLIS A. FULLER
Editor-in-Chief

J. B. WEATHERSPOON
Managing Editor

H. C. GOERNER
Review Editor

S. L. STEALEY
Business Manager

ASSOCIATE EDITORS

W. T. CONNER

A. E. TIBBS

Correspondence: General address, The Review and Expositor, Norton Hall, Louisville, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

Subscription Rates: \$2.00 per year in advance; single copies, 60 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

All Subscribers Please Note

New Price on Review and Expositor

The annual subscription rate for the Review and Expositor is now \$2.00 for all subscribers. For several years the old rate of \$1.50 has been insufficient to cover actual cost, but a special fund which had been made available by interested friends of the quarterly made up the deficit. This fund is exhausted and costs remain the same. We are confident that our subscribers will understand and they they will gladly continue their participation in the effort to provide for Baptists this important medium for the exchange of exegetical ideas and practical information. Perhaps this necessary reminder will prompt our friends to help a bit by obtaining new subscribers among their acquaintances who would be benefitted by reading the Review and Expositor.

For our part, we shall continue to work, without pay, to make the quarterly more and more valuable. We plan more pages of Bible exegesis and helpful changes in book review pages for the immediate future. Very pertinent articles are already in the editor's hand for forthcoming issues.

S. L. STEALEY,
Business Manager

THE

Review and Expositor

Vol. XLVI

APRIL, 1949

No. 2

The Foundation of the Gospel

ASSISTANT PROFESSOR JOHN JOSEPH OWENS

Department of Old Testament Interpretation

One of the enigmas of religion since the closing of the New Testament canon has been the relationship between the Old Testament and the Gospel. What value does the Old Testament have for the Christian in the twentieth century? Many would answer with a statement to the effect that we are living under grace and not under law. Even so, the question has not been answered by such a statement. If such would answer the question, there is no need for the Old Testament. From such an answer the Old Testament is just for the scholar, the historian, the archaeologist and the moralist.

To be sure, the most authoritative part of the Bible for us today is the New Testament, even though until the middle of the second century of the Christian era the only authoritative scriptures were those of the Old Testament.

It is beyond question that the Old Testament played a very important role in the life of Jesus. In the moments of trial he found the teaching of the Old Testament as weapons and consolation. In his sermons, he made use of Old Testament quotations and pictures. Jesus constantly quoted from the Old Testament, even though he did not possess a copy of the Old Testament or even a portion of it. It would be impossible to read the Gospels without being impressed with the knowledge which Jesus had of the Old Testament.

Note: The articles comprising this issue represent the inaugural address of the several writers as members of the Seminary faculty.

The purpose of the Old Testament for Jesus can be seen further in the life and writings of his apostles. There are over two hundred statements in the New Testament which are easily recognizable as quotations from the Old Testament. There are many more pictures, words, illustrations. There is hardly any idea in the New Testament which cannot easily be traced to the Old Testament origin.

In the period of the early church there was a great emphasis placed upon the Old Testament and its value for them. Dr. Pfeiffer says: "Pagan Philosophers were converted to Christianity by the reading of the Old Testament. Tatian, for instance, confesses that the Old Testament brought about his conversion because of its simplicity of style, its clear presentation of the creation of the world, its knowledge of the future, the excellency of its ordinances, and its teaching of monotheism. . . it contributed toward the molding the doctrines and institutions of the Church; it nourished its piety both in public worship, when parts of the Old Testament were read or chanted in the liturgies, and in the private reading of Psalms, Prophets, and other parts of the Scriptures, attested by Origen, Tertullian, and others."¹ Of course, repeated attacks have been made upon the Old Testament from the beginning of the Christian era to the present time. Some have been denying the Old Testament any place in the life of the religious man. But it has not been until comparatively recent times that such doctrine has been so widespread. It appears that the past century has witnessed a change of attitude toward it. In 1889, Professor Cheyne wrote: "A theory is already propounded, both in private and in a naive simple way in sermons, that the Old Testament is of no particular moment, all that we need being the New Testament, which has been defended by our valiant apologists and expounded by our admirable interpreters."²

It is not my purpose to investigate the reasons for such an attitude. But having recognized that such is present to-

-
1. Robt. H. Pfeiffer, *Introduction to the Old Testament*, p. 9.
 2. *Contemporary Review*, August 1889, p. 232.

day, and realizing that this attitude is not proper, we are seeking to discover the proper relation between the Old Testament and Gospel for our day.

Very often words are a hindrance to true understanding. The word "law" has been sadly mistreated. Law for most people today is a precept that must be obeyed because it is law. With no regard for safety, authority, or purpose, it must be kept because it is in the body of codified laws. Such law, however, would have no respect from many citizens, except as embodied in the fear of a policeman. The word translated "law" in the Old Testament is "torah," from the verb "yarah," which means to point out, show, direct, teach, or instruct. Nowhere in this word is there even a hint of commandment or legalism. Thus, the central element in the verb and the noun is direction or instruction with no legal implication. Using that central idea in various contexts, one will find that the word Torah was used generally in three manners. 1. It was used as an expression for technical instructions concerning ritual and ceremony (cf. Lev. 11:46, 15:32). 2. It was used to point out the instruction concerning the general duty of an Israelite (cf. Deut. 1:5, I Kings 2:3). 3. It was used repeatedly to indicate the teaching as formulated in the Pentateuch. In every case the fundamental idea of the word Torah is not the legalistic force, but is the instructive teaching and direction which only comes to have a forceful or legal value when understood that such instruction from Yahweh, the covenant God, is authoritative and worthy of practice. The commandment is not in the thing commanded but in the respect, awe, or fear of the one giving the directive. As used in the Scriptures law is a directive of Yahweh, based upon one's relation to him. Therefore, I think the proper translation of this word should be "teaching or direction" except, of course, in those cases of denoting a title of a section of Scripture.

If this be true, the Torah and the Old Testament have a great value for us, in that there is contained within its words the essential spirit of Yahweh worship, of Christianity.

Many are saying today that the Old Testament has

passed from the scene and has no imperative in the life of a Christian or of a church. However, that contradicts the words of Jesus, when he said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" Matthew 5:17. In these words, we have the relation of the Old Testament and the Gospel revealed.

All Scripture cannot be of equal authority. For Jesus quotes Old Testament passages repeatedly stating: "Ye have heard that it hath been said of old," only to add: "But I say unto you" which is the final authority. These are not contradictions of that which had been written of old, but are proper interpretations and applications of the original thought and intent in the mind of God. Surely that is the way that the Master used the Old Testament. When Jesus used the Torah he used it not as legalism but as teaching, as teaching of God through men and handed down as a law of Moses and not as the final word. He was the Word.

If this be true, what relation is there between the two?

The gospel was not a new religion. That is, new in the sense of completely different, unconnected with that which went before, even though it would be connected with that which was yet to come. The gospel is the greatest and most powerful of all religious teachings. The gospel was, is, and will be for all times. Nothing ever has and nothing ever will exceed the strength and possibilities of the gospel in the gospel men. The gospel will never be exceeded in its power because the gospel has been in existence even from before the creation of the world and thus is not dependent upon creation. God is the gospel. It is "God spelled in man." However, the gospel is powerful in that it has been in creation and development since the beginning, yea, since before the beginning of the world. God the creator created and instituted religion. When one says the Old Testament and the gospel, he is not putting together two different items, but rather he is putting together the first development and the resultant development of the same thing. The Old Testament and the gospel are not contradictory. They are complementary in that the gospel is the proper development

of the Old Testament. The gospel is the result of the Old Testament under the hand and the guidance of God in his plan. In reality the Old Testament forms a power for the gospel. A house set upon a real foundation cannot be shaken—the gospel founded upon the Old Testament cannot be shaken. Critics throughout the ages have endeavored, regardless of their ideas and intentions, to destroy the canonical books of the Bible but they have not been able to destroy and will not be able to destroy the gospel.

The Jewish people had misinterpreted the Old Covenant; therefore, after the period of religious blackness there burst upon the world the gospel. The gospel is a growth out of the Old Testament.

First, the Old Testament gives the gospel unshakable power because of the history and historical events which are recorded.

When Jesus came and proclaimed the good news, he did not have to create another religion. He merely took that which had been revealed through the mind of God throughout the centuries and interpreted with the full revelation.

Of the various emphases upon Old Testament doctrines that are clearly seen in the accounts of the Gospels, the Epistles, and also other contemporary literature, there are four which should be examined so that we may see whether Jesus followed a particular set, and if so which one.

The first one that is clearly seen is that of the Ritualistic element. The ritualistic was organized in the party of the Sadducees, which was composed, for the most part, of the high priestly families. By virtue of this the Sadducees displayed a great influence on the Sanhedrin. The influence of the Sadducee was limited to the city of Jerusalem and centered mainly in the temple. Repeatedly, the disciples were warned of the "leaven of the Sadducees" which undoubtedly was a warning against that materialistic and ritualistic expression of life. These Judaists looked upon Jesus as the leader of a sectarian group, somewhat like Nazi Germany reconstructed everything in such a way as to make Jesus as an illustration of mythology. One need only to read the

gospels to discover that Jesus did not take any stock in this element.

There was also the Apocalypticist. This was not a religio-political party as the Sadducees, but the strain runs through a good bit of the Gospel literature. The apocalypticists made use of visions, conventional figures, scenes, and stage properties. One characteristic of this element was that any writing was usually pseudonymous. The word "apocalypse," is misleading, for it stands for a style of writing and also for the content of that style of writing.

Jesus made use of imagery, figures, and illustrations, but according to many scholars, all of them came from the canonical Scriptures of the Old Testament and not from the extracanonical apocalyptic literature. One could well ask in this connection, "What was his motive in using these eschatological thought patterns?" John Wick Bowman answers this question by saying, "It is. . . proposed that our Lord's purpose was to construct out of the eschatological materials what may be termed a little antiapocalypse, handing them back in this new and unique form to his disciples for their guidance in the days ahead. He used, that is to say, the same prophetic stuff which was the stock in trade of the apocalypticists, but he molded it in such fashion as to defeat the latter's purpose in handling it!"¹

The teaching of Jesus was prophetic, eschatological, evangelical, and therefore ethicospiritual. He was anti-apocalyptic, just as he was anti-Sadducaic and anti-everything else which savored of materialism, literalism, and attitudes which were subspiritual toward God and subethical toward man.

Probably the largest element in numerical strength was that of the Legalist. This was the most firmly entrenched group, religiously and politically. The main thought of the Pharisees, scribes, and the doctors of the law was legalism. They had spent much of their strength and thought on the perpetuation of the Torah. They had set up definitely de-

1. John Wick Bowman, *The Intention of Jesus*, p. 57.

finer rules for living. They gave the impetus to the understanding of Torah as legalism.

The Zealots, saints, pious ones, holy ones, and Hasidim make up this group which Josephus mentions as "the multitudes." This was the "people's party," a nondescript lot which held together for materialistic and nationalistic ends. They had conduct, but no character. Jesus was definitely opposed to this. For he taught character and as a result of that character right actions.

After examining briefly the ritualist, the apocalypticist, and the legalist, there remains the prophetic element. The prophetic element of the Old Testament is not confined solely to the prophets, for it is contained also in the Pentateuch and Psalms.

There are two developments which lead away from the nationalistic and materialistic emphases. They are universalism and Messiahship. Throughout the early development of the Old Testament the national element is very strong, for the Hebrew people centered much of their thinking and hope upon the future of their nation. The Scripture traces the change from the national hope into the idea of the "Remnant" which can be seen in many of the prophets, especially after the eighth century. The remnant idea brought on a new emphasis upon the idea of individualism and repentance, and thus from repentant individuals there was brought in universalism which was a natural development. With the growth of the universal idea there was a lessening of the national and racial basis. "This was the great achievement of the prophetic strain of the Hebraic culture from the eighth century B.C. forward,"¹ according to Dr. Bowman. Repentance had a great emphasis in the prophets Hosea, Jeremiah, Ezekiel and Jonah. Universalism may be seen in all of these prophets.

"Had the religious rulers of the contemporary Judaism been capable of discerning the prophetic element in John's ministry, they would have discerned it in that of Jesus. They

1. John Wick Bowman, *The Intention of Jesus*, p. 73.

2. *ibid.*, p. 69.

saw it in neither!"² The point of the parable of the Wicked Husbandmen is unmistakable, "namely, that the prophetic voice in the Hebraic culture is a thing apart, understood neither by the ritualist, nor by the apocalyptist, nor by the legalist. Therefore, they could only attempt to destroy it!"¹

The Old Testament shows clearly that the Messiah and the Remnant are fused into one idea. Of the concept of the Messiah of the Remnant Jesus emphasized the idea of the Suffering Servant as seen in the eight century prophets. Obviously, the "Messiah of the Remnant" concept was an ethicospiritual one, greatly removed from the nationalistic Messiah of the popular thought.

Jesus indubitably understood his life's work as the "Messiah of the Remnant" and the "Suffering Servant of the Lord." Judaism has at no stage in her history identified the concept of the Suffering Servant with the Messiah. This can be easily understood from their standpoint, for this definitely does not exalt the national and racial force. But Jesus left no question as to the connection.

There were the legalistic, nationalistic, and prophetic elements and Jesus showed himself positively to be the prophetic figure to fulfil the historical passages of the Old Testament. This is not the interpretation of the church but is the conscious effort of the Master Himself to be the answer to man's ills and to God's Will.

The Old Testament is not a text-book of history of time from the creation to the Christian era. However, the events in the Old Testament were, in my estimation, written as historical. There is a great difference between a complete history and completely historical events. There were many events which were never recorded within the pages of the Old Testament canonical books which could have been used in order to elucidate the same points of view.

When one is writing down history, he is writing down the systematic events that have happened in relation to a subject. However, to be historical an author merely uses events which happened and then he may interpret them,

1. *ibid.*, p. 69.

rearrange them, and change them in form. But the way that we ministers have been preaching the Old Testament, we have been interpreting the Old Testament as pure history, that is, as systematic events dictated, prompted, and controlled irrevocably by God. And in this method, God seemingly has left out the freedom of man. God created man as a free moral creature. In that creation God enables man to choose for himself that which he believes, that which he says, and that which he does. God has not changed. He is "the same yesterday, today and tomorrow." From the impression which our congregations have received the Old Testament era is just a page from a story book, something altogether different from life today. But God was working out in the life of these people and is trying to progress in working out his plan throughout the ages. The Old Testament is directly applicable to life today.

If these events of the Old Testament are purely history and are dictated by God, then man has no part in religion beyond acceptance and recognition. The Jews accepted and recognized Yahweh. But that was not all that was necessary. They recognized him so much that his teaching became Torah. They left out the spiritual element. The writers of the Old Testament were inspired to proclaim God's message for the people of their day and were so much in the line of God's dealing with people that their writing also would be true in similar circumstances at any time in history. The prophets of old were not primarily predictors. They were prophets, laying down the principles and oracles of God for their day specifically. Then when they put forth hope, the future was opened to mankind through predictive prophecy. Many people have the idea that history is the event written down after it has occurred, whereas prophecy to them is the writing down of the event prior to its occurrence. That is a narrow and erroneous conception. Prediction is a part of the prophetic movement, but it is just a very small part of it. If prediction were the main business of all the prophets, the two sections of prophetic books of the Hebrew Old Testament would have very little value in comparison.

John the Baptist is portrayed as a prophet in such a fashion that one could say with facility that he was a typical Old Testament prophet. He was the Elijah who "was to come." His messages were of that typically Old Testament figure and flavor. It had been so long since such a figure had graced the scene of history that the people were stunned by its renewal. Thus the Old Testament prophetic movement was before the eyes of the people when Jesus appeared on the scene, "Behold the Lamb of God."

The writers of the four Gospels go to special pains in order to connect the events of which they were writing with the prophecies of the Old Testament. Nineteen times in the books of Matthew and John a statement is quoted in order to leave no doubt. Matthew 12:17-21 is a good example:

that it might be fulfilled which was spoken through
Isaiah the prophet, saying
Behold my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles hope.

In the Sermon on the Mount the Master repeatedly states, "It has been said," which had come to be the formula for something that was written in their Scriptures. "But I say unto you" does not mean—now as to the true teaching as over against it. Rather it means that this is the proper direction of that statement. He was connecting his teaching historically with the past, just as the writers connected his forerunner and his person with the past. Jesus and his gospel were historically in line with the Old Testament and by virtue of that fact the gospel has the power of a glorious heritage and long line of development as well as the benefit of the most complete revelation throughout the ages.

Second, the Old Testament gives strength to the Gospel by reason of the languages and the language thought patterns which are used. Even though the Old Testament was written in Hebrew and the New Testament in the Greek, the thought pattern is the same. The thought comes first and then the veiling of that thought in language. Generally speaking, the writers of the Bible were Hebrew men. Therefore, those men being of the Jewish nationality were in the thought pattern of the Hebrew. Since they used that thought pattern, regardless of what language they used, we must interpret that which they wrote or spoke in that same thought pattern. Many have been lazy in their interpretation of the Bible. They take things at their face value except when the face value is against their theology. We must not only take the face value but also the mind value of the passage under question. We cannot interpret mere words, we must interpret ideas and thoughts if we are to do justice to any writing. Is not this in keeping with what Jesus taught in that it was the spirit and not the word? Therefore, when I say that the Old Testament gives power to the gospel because of its language, I am conscious of the fact that the men were Hebrews even though they used one language in the Old Testament and another language in the New Testament. Even so, the language of the Old Testament forms a glorious background, a fundamental and useful bedroot for the New Testament.

The Hebrew language has the reputation of being one of the most difficult languages. Many students report that it is the most difficult course of study that they have ever undertaken. Their teacher has remained steadfast in his contention that the difficulty of the language is caused by its simplicity. Hebrew is so simple that it is very difficult for one accustomed to the intricacies of Greek and Latin to understand. The grammatical resources of Hebrew are meager in the extreme. There are no cases, few adjectives, and a very small vocabulary. There are no more than 500 biliteral root words and 1000 tri-literal in the entire language. Therefore, each root verb must give way to

many many nouns. There is little to Hebrew grammatically.

This language, as no other, must make use of circumlocution in order to express adequately the ideas.

A language with so few root words, adjectives, and inflections can have no useless expressions. That is to say, that there will not be two ways of expressing the same thing. An author was not conscious of monotony in writing but was conscious of saying precisely what he thought. It is not scientific to think of a writer of literature so slipshod as to use one form and then get tired of using that same form and thus go to another and then revert. With such a small repertoire of expressions it would be extremely difficult for a writer to convey thought which would fit the complex mind set of the twentieth century. However, language is merely an instrument which was invented, developed, or taught to illustrate or convey properly, accurately, and adequately the thoughts of a people's thought pattern. Thus, there would be sufficient flexibility in the language to match the thinking of the writer. A language with such simplicity of grammar, etymology, syntax and expression would not have an excess form. Every means of circumlocution is a means of expressing a thought in a way which could not have been expressed in the same fashion another way.

For example, it has been taught for many years that the waw consecutive on an imperfect expresses the same thing that a perfect tense with a waw conjunctive would express. Such is neither logical nor scientific. Under the scheme of the old waw conversive theory, which taught that the conjunction converted an imperfect into a perfect and a perfect into an imperfect, one of the prime factors of the Hebraic mind was completely overlooked. Scholars through the centuries have called this language a language of pictures, for they saw in the words themselves this fact very evident. But they failed to see one of the beauties of the language of pictures by forcing onto the written expression the Indo-Germanic thinking. The translators could see, according to their reasoning, that such a trans-

lation would be applicable and thus gave momentum to what now appears to be an error. In the use of the waw conjunction, the Hebrews had an instrument of easy discernment between a group of actions being separate actions, or as taking place in consecution, or one action which would necessitate many verbs for explanation.

The term tense is used in every language; and in some correctly and some incorrectly. In the Hebrew language it is not proper to call a verb form a tense. Tense, coming from the Latin word "tempus" means a form taken by a verb to indicate the time of an action. But a verb in Hebrew never indicates the time of an action. The Hebrews were typical Orientals in that time had very little meaning for them and, consequently, they would not be expressing time as quickly and readily as the American does. The two forms of Hebrew which are called tenses by all grammars in their very essence indicate only the state of the action. They show the action as completed in the actual experience or in the mind of the writer, or as incomplete in actual occurrence or in the mind of the author. With so few verbal forms, a Hebrew writer would have to make use of an imperfect to express something which had already happened but yet something that at his point of relation was incomplete, unfinished or just beginning or progressing. Likewise, if a writer were to think of something definitely determined such as an event predicted under the stress of prophetic inspiration on the authority of Yahweh, yet which would be occurring in the future time, he would make use of the perfect state.

With such a small basic vocabulary these words would have to do complete duty. Some forms of the root verb, then, must become nouns. Even as nouns they suggest movement and activity. The result of an action, as expressed in a Hebrew noun, would not leave out the act itself. This very fact is one of the sources of vividness, elucidation, and liveliness. It is also one of the evidences of the way the people thought. The Hebrew words were filled with life as it was actually lived, enjoyed, and experienced. It

was not a dead era in which the Hebrews were writing. It is true that this language never became the language for more than one people and that the major portion of its use has been kept from the inestimable effects of worldly usage. The Hebrew language speaks the language of the regular man.

Another consideration which must be made if the thought pattern is to be understood more accurately is the fact that the Hebrews were not abstract thinkers. Only in a few portions do we find expressions which border on the philosophical in the Old Testament. The language is a picture language. They thought in pictures rather than in abstract expressions of ideas. The word pictures become alive when properly understood. These words are filled to overflowing with lively and moving color so that the moving picture is dead and colorless in comparison. The Hebrews conveyed their thought by illustration and imagery rather than by abstract reasoning.

The authors of the Old Testament were master rhythmists, but instead of the rhythm deadening the thought with monotony, it enlivens it with color and heightened expression. It is rhythmical from beginning to end. One can just feel the rhythm of pulsations in the roaring lions, the swiftness of the roe, the might of the thunderings, the hissings of the serpents, and the melting of the mountains. Yet the calmness and serenity can be seen in the gently flowing waters, the soft young tender grass, and the leading of the cloud by day. Even the heaven and earth, sun and moon, stars and light, mountains and hills, waters and rivers, trees and foliage in the Hebrew words are not dead letters but living thoughts.

When one first examines that which is called Hebrew poetry, he is baffled by the appearance of something that is seemingly not in accord with all of the poetry which he has studied. It makes one ask, "If this Hebrew is really poetry, what does it have in common with the poetic literature of the ages?" The element which would be classed as the basic element in poetry would be repetition. This is the universal and constitutive element in all poetry.

In classic and modern examples, it is repetition of sound; with the Hebrew it is repetition of sense. Repetition is far from being the universal characteristic of prose. Constant use would be offensive in prose. To become agreeable it must be constant and regular; but a rhythmic repetition of impressions on either the mind or the ear, when it occurs in prose, is felt to be an illicit and absurd simulation of poetry.

Poetry, furthermore, has the aim of being interesting. Repetition, artfully employed, is the charm common to all poetry, and to the kindred art of music. The regular pulse of a bass drum in a lively march is enough to stir any boy's feet to movement. Even in that super-refined musical style called "classic," the sonatas and symphonies of a Mozart or Beethoven remind one of the Hebrew parallelism by their constant recurrence to the "theme;" while the "learned school" of the Bachs and Handels are bent on producing an intellectual delight by repeating in many an ingenious form a musical idea dull in itself, but to the connoisseur intensely interesting when so treated.

The repetition takes the form of parallelism in the Hebrew literature. In the synonymous parallel, the second line is a repetition in different words with much the same content of thought and the same general rule and harmony that meter and rhyme produce. In the synthetic parallel, the form, in general, is retained, but the second part of the parallel builds upon the first part. There is no marked correspondence of ideas, but clause answers to clause. The parade of repetition, like soldiers marching in platoons, is carefully kept up as the basic element in the poetry. In the antithetic parallel, the same impression is made, with the added charm of comparison and contrast, but the form of repetition is retained. It was parallelism which gave to Hebrew poetry both its mnemonic use and its artistic charm.

The Old Testament is powerful in that the writers of its pages made precise use of the facilities at their hands and were heightened in that use by the inspiration of Yahweh.

Many things have been written in the language but nothing can compare in form, content, spirit, or value with the pages of Old Testament books. The answer to the greatness is found when one finds the subject of their writing. The subject is great, and when the energy of their language and the dignity of their style is brought to bear upon the greatest of all themes, one has an undying piece of religious literature which could only be exceeded by a further revelation from the voice of the same Yahweh.

According to Solomon Goldman: "Strictly speaking, from the opening word of Genesis to the closing word of Chronicles, the Hebrew Bible pursues but a single theme, unflinching and without digression. Changes of names, shifts of locale, the overlapping of centuries, are immaterial. It is of little import who it was that killed Abel, pleaded for Sodom, battled with Amalek, slew Goliath, loved the Shulamite maiden, or at what point in the narrative and in what epoch these incidents are placed. . . . The idea, the purport, and the passion alone matter and remain the same . . . Change only the appellation, and the story is about you. Times and names are but existents or variants of the same theme; and the people of Israel itself is incidental to it."¹ Goethe wrote that the Jewish Bible is "not the book of one people, but the book of all peoples." When the authors wrote of themes, they embodied that theme in a historical event. They did not write for the sake of theology or for the sake of philosophy but they wrote historically.

The Old Testament is a power toward the Gospel in that it is the foundation stone for the building of the New. Dr. Sampey used to tell his students that every one of the doctrines of grace could be found in the pages of the Old Testament. That is to say, that the kernel of the Christian teaching is found in the Old Covenant.

For instance, the sacrifices contain a good bit of the essentials of salvation. One must remember in interpreting the sacrificial system that the Hebrews did not express

1. Solomon Goldman, *The Book of Books*, p. 9.

abstract thoughts except in concrete fashion. The four animal sacrifices are the sin-offering, the trespass-offering, the burnt offering, and the peace offering. The sin-offering, with the emphasis of the blood, pictured the giving of life to secure the forgiveness of sin. The trespass-offering, called also the guilt-offering, is very closely connected with the sin-offering in order to secure atonement. This offering, with its restitution, emphasized that there are certain divine and human boundaries that one cannot cross with impunity. These two are the only compulsory sacrifices in the Old Testament. The burnt offering, when the flesh was completely burned, symbolized a full consecration to God. Whereas, the peace offering, with its meal at the conclusion, pictured communion between God and man.

The Old Testament is the historical background, the original life out of which the gospel grew. It is the period of time and life out of which the lives and movements of the New Testament developed. The Hebrews were the historical and spiritual ancestors of the Christians.

The Old Testament is the composite of the thought pattern and mind set of the New Testament. It is the setting for the precious cornerstone of God as he works through human beings. The Old Testament is that which gives the gospel character, force, explanation, and understanding.

Near the beginning of his ministry, Jesus quoted from the "book of the prophet Isaiah" saying:

The Spirit of the Lord is upon me,
Because he anointed me to preach the gospel to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Then he said: "Today hath this scripture been fulfilled in your ears." It was in this manner that our Savior regarded the Old Testament and thus this should be our interpretation. Jesus came to preach the gospel, and to see that the gospel became effective in human lives. For in Jesus, the Old Testament dream came true.

The Crux of Christian Theology

ASSISTANT PROFESSOR DALE MOODY

Department of Theology

The assignment to address a pastor's conference on a theological theme precipitates a question the answer to which is extremely vital for the Christian minister and the Christian theologian. The question is this: How is the teaching of a theologian related to the message of the minister? The answer must be clear for one dedicated to the preparation of men and women of consecration for the world mission of the Church. The clarification of this relation brings Christian theology to focus on the cross of Christ. All that is distinctive in Christian faith is illuminated by the glory of the cross. Christian faith is New Testament faith, and New Testament faith has to do with the person of Christ and the cross of Christ. And P. T. Forsyth is right when he declares that the last issue is "with the cross of Christ, because it is the one key to His person."¹ If the cross is crucial, then the theological task and the evangelistic task of the Church are a common venture; for the crux of Christian theology is the cross of Christ, and "we preach Christ crucified."² Systematic theology then is the scientific statement of the Christian proclamation. It can take place only within the household of faith and for this reason it is what Emil Brunner calls "the science of the Church" (*kirchliche Wissenschaft*).³ Standing in the midst of a world in need of spiritual and material redemption the whole ministry of the Church feels the deep necessity of finding the Archimedean point of faith. We believe that this point from which the world is moved toward God is the cross of Christ. The cross of Christ is called the crux of Christian theology because it is the "crucial point." Why this is so can be stated by answering three questions: Why

1. P. T. Forsyth, **The Cruciality of the Cross**, p. 4.

2. I Corinthians 1:23.

3. Emil Brunner, **Die Christliche Lehre von Gott**, p. 6.

did Christ die? How is God related to the death of Christ? What does the cross of Christ do for man? The answer to the first is concerned with Jesus' interpretation of his mission, the second with the cross and the living God, and the third with the cross and Christian experience.

I. *The Cross of Christ*

The reasons for the death of Christ are many. It is possible to give political and religious reasons for the event, but Christian faith is concerned basically with two reasons more profound. They may be designated vocational and theological. The vocational reason has to do with Jesus' interpretation of his mission as Messiah. Professor William Manson has pointed out that Jesus interpreted his vocation in three Messianic categories: "Son of God," "Servant of the Lord," and "Son of Man."⁴

The mission of Jesus as Son of God is the basic Messianic category. The Second Psalm proclaimed of the Messiah: "Thou art my Son; This day have I begotten thee."⁵ The portrait of Jesus as "the Son of God" is so powerful in the Gospel of Mark that Martin Albertz calls the book "the gospel of the heavenly epiphany of Jesus Christ, the Son of God."⁶ The manner in which the declarations of Sonship are used convinces Sir Edwyn Hoskyns that "Mark presumes and indeed insists that Jesus is in fact the Son of God, and arranges his material so as to lead men to the conception of Jesus which the title expresses."⁷ Twice voices come from heaven, at the baptism and the transfiguration, declaring Jesus Son of God.⁸ Twice, in the synagogue at Capernaum and in the country of the Gerasenes, evil spirits recognize Jesus as Son of God.⁹ Jesus

4. William Manson, *Jesus The Messiah*, pp. 146-167.

5. Psalm 2:7.

6. Martin Albertz, *Botschaft des Neuen Testaments*, I Band, I Halbband, p. 184.

7. Sir Edwyn Hoskyns, *The Riddle of the New Testament*, p. 107.

8. Mark 1:11; 9:7.

9. Mark 3:11; 5:7.

himself, in the parables of the vineyard and of the fig tree, intimates that he is Son of God.¹⁰ Finally, in the narrative of the crucifixion, the centurion confesses: "Truly this man was Son of God."¹¹ As Son of God, beloved of the Father, Jesus is obedient unto death. For this reason "a true understanding of his Sonship can be reached only through recognition of his humiliation, completed in the crucifixion, and vindicated by his raising from the dead."¹²

Jesus at no time calls himself the Servant of the Lord, but two lines of evidence indicate that he so understood himself. First, several servant passages echo the Servant Songs of Deutero-Isaiah. The voices from heaven echo Isaiah 42:1, and when Jesus read Isaiah 61:1f in the synagogue at Nazareth he declared: "Today has this Scripture been fulfilled in your ears."¹³ Isaiah 53:2 was explicitly applied by Jesus to himself at the Last Supper.¹⁴ Like the Servant of the Lord in Isaiah 53:1f, Jesus bears the sins of many.¹⁵ C. J. Cadoux concludes that this "quasi-identification of himself with the Deutero-Isaianic Servant of God and the entire self-dedication to God's work involved in this identification carried with it the implication that his own activities are virtually the activities of God Himself."¹⁶ A second line of evidence is the passion sayings so thoroughly examined by Vincent Taylor in his great book on *Jesus and His Sacrifice*. It is impossible in such a brief space even to list these passion sayings, but from the first mention of the sufferings of the Son of Man in Caesarea Philippi to the cry of the dereliction on the cross, it is clear that Jesus interpreted his vocation as that of the Servant of the Lord who is to become victorious through suffering.

The passion sayings, however, are so intertwined with the sayings on the Son of Man that it is all but impossible

10. Mark 12:6; 13:32.

11. Mark 15:39.

12. Sir Edwyn Hoskyns, *op.cit.*, p. 107.

13. Luke 4:17-21.

14. Luke 22:37.

15. Mark 10:45=Matthew 20:28 and Mark 14:24=Matthew 26:28.

16. C. J. Cadoux, *The Historic Mission of Jesus*, p. 38.

to speak of one apart from the other. The Servant of the Lord has been so identified with the Son of Man that the first term is unnecessary. However, as is pointed out by Edward A. McDowell, "the fusing of the Suffering Servant concept with that of Son of Man served to purge the old messianic ideal of its materialistic and crude apocalyptic features."¹⁷ Because of this fusing of the two Messianic categories two ideas are made prominent for the understanding of the death of Christ. The first is that the "Son of Man must suffer." The necessity of suffering is a vocational suffering, because "Jesus saw His suffering, death, and rising again as inward and divinely conditioned necessity."¹⁸ His sufferings, full of ethical and spiritual meaning, are the will of God for the redemption of men. The second important idea is that of glory. The sufferings of Christ are to be followed by glory. To emphasize this the transfiguration follows the first prediction of the passion. To Mark the transfiguration is a confirmation from heaven of the Messianic claims of Jesus and a prophecy of "the parousia in the sense that it is a portrayal of what Christ will be at that day, and is in some degree a miniature picture of the whole second advent scene."¹⁹ The climax of this teaching comes in the Fourth Gospel where the central idea is that the Son of God is glorified in his death.

Up to this point we have been treading on the ground of a specialist in the Gospels. The justification for this procedure is sought in our belief that no vigorous Christian theology is possible without such study. The cardinal weakness of theology in America has been that the theologians have been more at home in some philosophical system than in the historical study of the Bible. Upon the solid foundation of historical revelation the structure of sound theology stands. Had this procedure been followed many historic theories of the atonement would never have arisen. With this explanation we turn to the theological

17. Edward A. McDowell, *Son of Man and Suffering Servant*, p. 107.

18. Vincent Taylor, *Jesus and His Sacrifice*, p. 90.

19. G. H. Boobyer, *St. Mark and the Transfiguration Story*, p. 87.

reason for the death of Jesus which answers the question, How is God related to the death of Jesus?

II. *The Cross and the Living God*

The distinctive Protestant formula for stating the relation between the death of Jesus Christ and the sovereign will of God is the three offices of prophet, priest and king. This was first introduced into systematic theology by John Calvin, and it is almost impossible to improve on his approach. But, whether we speak of prophet, priest, or king, all come to focus in the cross. "His death still remains the point of chief doctrinal interest," writes A. C. Knudson, "and though usually treated as belonging to the priestly office it may from the prophetic standpoint be viewed as the supreme revelation of the Divine love and from the kingly standpoint as the supreme instance of his triumph over the world. In it all three offices may thus be regarded as coming to a focus."²⁰ Following this pattern of thought, the cross of Christ is seen as the supreme revelation of God, as God's act of reconciliation in Christ, and as the means of establishing the reign of God.

As revelation the cross is central. It reveals both the power and wisdom of God and the holiness and love of God. God's revelation of his power and wisdom clarifies the meaning of history. The Jews looked for signs to convert them. By some historical manifestation of God's power they expected deliverance from the dominion of evil.²¹ Only a miracle could save them. The miracle of revelation came in the form of the crucified servant, but the "semeion" became a "skandalon." The Greeks sought wisdom. The wise man was their ideal, and through philosophical inquiry they looked for the clue to God's purpose and man's destiny. Wisdom came, but it was "God's wisdom in a mystery."²² And with the Greeks "sophia" became "moria." But to

20. A. C. Knudson, *The Doctrine of Redemption*, p. 338.

21. For the Hebrew understanding of "sign" ('oth) see H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, p. 37.

22. I Corinthians 2:7.

those who are called, Christ crucified is both "the power of God and the wisdom of God."²³ It is this revelation that discloses the hidden sovereignty of God and gives the final answer to the problem of man.²⁴ It is this revelation of God that provides a point of view for a theology of the cross. Paul Althaus has pointed the way when he says: "The task of the theology of the cross is to present to the understanding the 'Foolishness of the Cross' as the 'Wisdom of God'."²⁵

God's revelation in the cross as holiness and love reveals the nature of God. In the Old Testament all turns on the holiness of God. God is the awful presence before whom man stands in dreadful wonder.²⁶ God's holiness is God's Otherness because he is God and not man.²⁷ Again God's holiness is God Himself²⁸—"The Holy One of Israel."²⁹ Holiness, briefly stated, is "the positive activity of the Personal Other" against our sin.³⁰ As all turns on holiness in the Old Testament, so all turns on love in the New Testament, but it is always the love of the holy God.³¹ The focus of this holy love is the cross. Through the act of expiation God reveals his very being as love.³² Karl Barth has summed this up in a beautiful passage in which he says: "God is he, who in his Son Jesus Christ, loves all his children, in his children all mankind, in all mankind all his creatures. God's being is his loving. As the one who loves he is all that he is."³³ In the agape of the cross the Wholly Other reveals Himself as the sovereign, sacrificial will to fellowship. He is God and not man; yet he becomes a man

23. I Corinthians 1:24.

24. Reinhold Niebuhr, *The Nature and Destiny of Man*, Vol. II, pp. 54f.

25. Paul Althaus, in *Mysterium Christi*, p. 193.

26. Cf. Rudolf Otto, *The Idea of the Holy*, pp. 74-84.

27. Hosea 11:9.

28. Amos 4:2; 6:8.

29. Isaiah 43:3, 14; 47:4; 48:17; 49:7; 54:5.

30. Norman Snaith, *The Distinctive Ideas of the Old Testament*, p. 60.

31. Emil Brunner, *Die christliche Lehre von Gott*, p. 189.

32. I John 4:7-11.

33. Karl Barth, *Die kirchliche Dogmatik*, III/1, p. 394.

who dies the death of the cross. It is here that we know fully who the living God really is.

As God's act of reconciliation, the cross of Christ is the means of the reconciliation of the world. "God was in Christ," declared Paul, "reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto us the word of reconciliation."³⁴ Reconciliation may be called the lost chord of Protestant orthodoxy. The word "atonement," which does not even appear in the New Testament,³⁵ has dominated the thought on the death of Christ, yet reconciliation (katallage), which is so prominent in Paul, has been greatly neglected until the modern historical study of Biblical theology. It is, therefore, important to reinstate reconciliation into Christian thought if the cross of Christ is to be interpreted with New Testament meaning. The first thing that must be emphasized is that God is always subject and never the object of reconciliation. A modern theologian³⁶ of great learning is so entangled with the penal substitutionary view of the atonement that he says "the atonement was intended to propitiate God and to reconcile Him to the sinner." He goes on to allow that we can "also speak of the sinner's being reconciled to God," but, he insists, "this must be understood as something that is secondary." But, in contrast, James Stewart, in his classic on Paul, is strongly opposed to this traditional view. In his analysis of the teaching of Paul on justification and reconciliation he concludes:

A God who needs to be reconciled, who stands over against offending man and waits till satisfaction is forthcoming and His hostility is appeased, is not the apostolic God of grace. He is certainly not the God and Father of Jesus Christ.³⁷

In agreement with Stewart, we believe no worthy view of the death of Christ is possible until God is seen always

34. II Corinthians 5:19.

35. It, of course, appears as a mistranslation of Romans 5:11 in the King James Version.

36. Louis Berkhof, *Systematic Theology*, p. 373.

37. James Stewart, *A Man In Christ*, p. 212.

as the subject and never as the object of reconciliation. On the other hand, man is the object of reconciliation and never the subject. Vincent Taylor, in his exhaustive study on *Forgiveness and Reconciliation*, says:

The significance of the historical revelation in Christ is that it is God's reconciling action. Here, as always, God is the reconciler. The world, that is, the world of men, not the material universe, is the object of reconciliation. Never do we read of God being reconciled, nor of man reconciling himself to God.³⁸

This is, in other words, the doctrine of grace which affirms: "All things are of God."³⁹ Man can do nothing to reconcile himself to God. He is in bondage to sin, death, and the Devil; and, being estranged from God by these powers of evil, must be reconciled. Sin is ungodliness and unrighteousness, perverting man spiritually and socially. Through rebellion and idolatry in his relation to God and carnalities and animosities in social relations man suffers from a radical evil that requires a miracle of grace to bring him to God. The law of sin is in his members, and "the wages of sin is death."⁴⁰ He walks in the vanity of his mind, being darkened in understanding, alienated from the life of God because of ignorance and hardness of heart.⁴¹ Behind this human tragedy is the power of darkness, the Devil, he who has the power of death.⁴² Yet, while we were weak and sinful and enemies of God, "Christ died for us."⁴³ The death of Christ is, therefore, vicarious. He "suffered for sins once, the righteous for the unrighteous, that he might bring us to God."⁴⁴ But in what sense did he die for us? He is Messiah, who through obedience and submission to the judgment of God, "gave himself a ransom for all."⁴⁵ At this

38. Vincent Taylor, *Forgiveness and Reconciliation*, pp. 85f.

39. II Corinthians 5:18.

40. Romans 6:23.

41. Ephesians 4:18.

42. Hebrews 2:15.

43. Romans 5:8.

44. I Peter 3:18.

45. I Timothy 2:5.

point a very important distinction must be made. It may be put in the form of a question. Should we say that Christ is ~~our~~ substitute or our representative? Often substitution indicates that man goes "Scot free." Paul Althaus⁴⁶ has made a distinction that is fruitful. He distinguishes between an exclusive and an inclusive substitution. The former he declares is "primarily in the province of natural life" and the second in "the province of personal life." The death of Christ is in the Province of the personal, i.e., the inclusive substitution. But he is careful to maintain the uniqueness of the death of Christ. He continues:

It is so far possible to speak of an exclusive moment as existing within inclusive substitution as to say that the representative stands in a position which could not possibly be occupied by the one he represents.⁴⁷

Extreme emphasis by some on exclusive substitution has led others to reject it altogether and to speak of the death of Christ as representative; but, if this is done, it must ever be remembered that there was an "exclusive moment." Jesus died alone! We must never emphasize substitution to the exclusion of our participation, and we must not exclude the "exclusive moment" by emphasis on the representative nature of the death of Christ. But beyond the vicarious and representative nature of the death of Christ is the supreme category of sacrifice.⁴⁸ The perfect sacrifice of Christ is the supreme hour in the reconciling act of God in Christ.⁴⁹ God is the subject, man is the object, and Christ is the sacrifice to bring us to God.

As the sovereign act of God the cross of Christ becomes the means by which God's reign is realized in history. W. A. Visser 't Hooft laments the fact that, while Protestant orthodoxy has worked out the priestly ministry of Christ

46. Paul Althaus, in *Mysterium Christi*, pp. 214f.

47. *Ibid.*

48. Vincent Taylor, *The Atonement in the New Testament Teaching*, pp. 173-179; Archibald M. Hunter, *The Message of the New Testament*, pp. 104-110.

49. cf. Robert H. Strachan, *The Fourth Gospel*, pp. 301ff.

and Protestant liberalism has stressed the prophetic ministry, the kingly office has been obscured.⁵⁰ Yet it is certain that the preaching and teaching of Jesus was the gospel of the Kingdom. The belief that he was Son of God, Servant of the Lord, and Son of Man is fully understood only in the context of the Kingdom of God. Jesus taught that the Kingdom of God was present in his person and preaching, that in history it is present in mystery until the consummation of the ages in the Kingdom of God.⁵¹ But the way into the Kingdom is the way of the cross. After his life, death, resurrection, and exaltation, the early Church proclaimed:

Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.⁵²

In the preaching and teaching of Jesus he is Son of God, Servant of the Lord, the Son of Man; but in the preaching and teaching of the apostles he is Lord. Oscar Cullmann,⁵³ in his examination of the first Christian confessions of faith, has pointed out the radical and decisive importance of the confession: "Jesus Christ is Lord." Christian faith is possible because Jesus Christ, the humble servant, became obedient unto death, the death of the cross.

Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, of things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.⁵⁴

The title "Lord" (*KURIOS*) can hardly mean less than that the Lord God Himself has given Jesus dominion over all things in heaven and on earth.⁵⁵ The reign of

50. W. A. Visser 't Hooft, *The Kingship of Christ*, pp. 15-37.

51. See T. W. Manson, *The Teaching of Jesus*, for a complete discussion on this point.

52. Acts 2:36.

53. Oscar Cullmann, *Die ersten christlichen Glaubensbekenntnisse*, pp. 22f, 35f.

54. Philipians 2:9, 10.

55. Oscar Cullmann, *Christus und die Zeit*, p. 187.

Christ on earth includes not only the Church but also the world. There is little doubt in Christian faith that Jesus as Lord is "head over all things to the church, which is his body."⁵⁶ The New Testament, however, does not stop here. The New Testament proclaims Jesus Christ, who "loveth us, and loosed us from our sins by his blood," to be "the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth."⁵⁷ Jesus Christ is ruler of the Church and of the world.⁵⁸ This sovereignty is not yet fully realized in history, for the movement from the cross is from the hidden to the revealed, from humiliation to glory in the reign of God.⁵⁹ But all of this comes through the triumph of the cross.

III. *The Cross and Christian Experience*

The third question remains to be answered. How is the cross of Christ related to Christian experience? The present revolt against mysticism has discounted the importance of this question. "Mysticism" has become a word of reproach; nevertheless, a thorough understanding of what Henry W. Clark, following Alexander Maclaren, calls "evangelical mysticism" is a necessity for our day if we are to be saved from a theological valley of dry bones.⁶⁰ And it may be urged that the cross of Christ is the very center of this evangelical experience. "The mystical union of the Christian with Christ," said E. Y. Mullins, is "the reproduction of the cross-principle in the spiritual life."⁶¹ This mystical experience of crucifixion is both personal and corporate.

As a personal experience it is a synonym for what the New Testament means by saving faith. Faith is more than assent to some proposition about Christian beliefs; it is the

56. Ephesians 1:22f.

57. Revelation 1:5.

58. Oscar Cullmann, *Christus und die Zeit*, p. 166.

59. Cf. Emil Brunner, *The Mediator*, pp. 548-590.

60. Henry W. Clark, *The Cross and the Eternal Order*, pp. 220ff.

61. E. Y. Mullins, *The Christian Religion in Its Doctrinal Expression*, pp. 334f.

self-abandonment to the living God as revealed in Jesus Christ. Being crucified with Christ is far more than the appropriation of a "new idea"; it is the experience of the "new birth." It is identification with Jesus Christ in death and resurrection. The old life of sin, organized around self as the center, is created anew so that a new personality centered in Christ is given. That is what Paul means in his Roman letter when he says:

For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin.⁶²

With this experience we no longer live but Christ lives in us. He lives in us and because he lives we live. We who died with Christ are now "raised together with Christ."⁶³ And this is why Paul continues in Romans to say:

But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.⁶⁴

There is no doubt that the contemporary concern with the doctrine of revelation is good, but it will be better when the human response, which is faith, assumes the rightful position of a corollary to Christian revelation. Mysticism, purged from the philosophy of identity, is essential to the principle of the cross. It enables the self to lose itself and to find itself. Henry W. Clark states it well when he says:

62. Romans 6:5-7.

63. Colossians 3:1.

64. Romans 6:8-11.

Mysticism, but *evangelical* mysticism—that is the mysticism which enables personality to lose itself and simultaneously to find itself again, thus answering, not only to one, but to both, of personality's persistent demands. It is assuredly not a reproach whose shame it must endure, but as a distinction wherein it can well take a legitimate pride, that faith may bind the title of "evangelical mysticism" across its brow.⁶⁴

The principle of the cross is psychologically central in the evangelical experience of conversion.

Evangelical mysticism, however, is not challenged so much on psychological grounds as it is on ethical grounds. Identification with Christ in death may lead, and often has led, to the negation of life; but the negation of life is a very one-sided application of the principle of the cross. Renunciation, which Kenneth E. Kirk⁶⁷ thinks is in danger of being forgotten, is the principle of being crucified with Christ. In the cross the Christian is crucified unto the world and the world unto him.⁶⁸ Henceforth the relation the man of faith has with the world is indirect, i.e., through Christ and in terms of the new creation. The fatal mistake of stopping at dying with Christ has exposed the *agape* of the cross to the just criticism that it negates life. The experience of crucifixion with Christ is followed by resurrection to walk in the newness of life, and this means the affirmation and sanctification of all life. It may be questioned whether the evangelical experience of the newness of life through the principle of the cross has unto this day been sufficiently explored for its ethical implications. We believe it contains possibilities that would deliver contemporary Christian social thought from pessimism and point the way to social regeneration. The point of departure it would seem is Paul's great idea of the people of God, those who have died and risen with Christ, as the body of Christ. In this living body, permeated by the *agape* of the cross,

65. Cf. Emil Brunner, *Revelation and Reason*, p. 33.

66. Henry W. Clark, *The Cross and the Eternal Order*, p. 224.

67. Kenneth E. Kirk, *The Vision of God*, p. 55.

68. Galatians 6:14.

in which all action is in the interests of the whole social organism, is the hope of our self-destructive society of secularism and selfishness.⁶⁹ But concern for the social organism brings corporate Christian experience to focus.

The cross in corporate experience becomes the principle for the understanding of the Church as the body of Christ. "Christ," declares Gustaf Aulen, "has become embodied in his church."⁷⁰ Dr. W. O. Carver is even stronger than Aulen when he says in his forthcoming book on *The Glory of God in the Christian Calling*:

In the incarnation the Christ revealed himself as the creative and redemptive power of God in humanity. All the time he has been "in the world" which was "made by him" and "was his own." In becoming flesh he entered into human life, not for a moment or for a few brief years of sojourn, but once for all. He took upon himself our nature to become its constructive and reconstructive factor. The Church became once for all the embodiment of the Christ in human experience and history.⁷¹

But, if the Church is the continuation of the Incarnation, is she not also called to continue the Passion of Christ? If not, what does Paul mean when he says he fills up "that which is lacking the afflictions of Christ"?⁷² It would be contrary to all that Paul believed about the mediatorial work of Christ to suggest that he thought the sufferings of Christ were insufficient. What then did he mean? L. S. Thornton says:

St. Paul believed that the sacrificial life of Christ overflows into the mystical body, so that the sufferings endured by our Lord in his Passion are reproduced in the Church. To the scars of the risen body correspond "the afflictions of the Messiah" in the mystical body. His conflict with sin is reproduced in us because we are the hands with which he inflicts defeat upon the power of darkness in the present world.⁷³

69. C. H. Dodd, *The Epistle of Paul to the Romans*, pp. 194-205.

70. Gustaf Aulen, *The Faith of the Christian Church*, p. 332.

71. W. O. Carver, *The Glory of God in the Christian Calling*, p. 43.

72. Colossians 1:24.

73. L. S. Thornton, *The Common Life in the Body of Christ*, p. 305.

Is not this the principle of the cross in corporate Christian experience? Has not God called each member of the body of Christ to have fellowship in his sufferings and to be "conformed unto his death?"⁷⁴

The vicarious sacrifice of Christ is the crucial point for the exposition of the nature, unity, and ultimate triumph of the Church of the Lord "which he purchased with his own blood."⁷⁵ The nature of the Church as community (*Koinonia*) is centered in the principles of the cross. The *agape* of God, of which the true Church is a living embodiment, is the will to fellowship revealed supremely in the death of Jesus Christ for sinners. The light that shines from the cross is the light in which we walk to "have fellowship one with another" when the "blood of Jesus his Son cleanseth us from all sin."⁷⁶ It is this *Koinonia* that is expressed in the acts of baptism and the Lord's Supper. The central significance of baptism for Paul is identification with Christ in death and renewal.

Or ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.⁷⁷

The death of Christ is proclaimed in each act of burial with Christ in baptism. The vicarious sacrifice is even more prominent in the Lord's Supper. As an ordinance,⁷⁸ a memorial,⁷⁹ a thanksgiving,⁸⁰ and a covenant meal,⁸¹ the Lord's Supper proclaims the sacrifice of Christ. In proclaiming the forgiveness of sins,⁸² the reality of spiritual food and

74. Philippians 3:10.

75. Acts 20:28.

76. I John 1:7.

77. Romans 6:3, 4.

78. I Corinthians 11:23.

79. I Corinthians 11:24f.

80. I Corinthians 5:7, 8; 10:16; 11:24; Acts 2:42, 46f.

81. I Corinthians 11:25; cf. Exodus 24:7.

82. Matthew 26:28.

drink,⁸³ and communion,⁸⁴ the Lord's Supper clarifies the participation of the Christian in the sacrifice of Christ. There is no doubt that this was the central act of worship in the original Church. It is the new covenant in his blood.⁸⁵ Through vicarious sacrifice and sacrificial communion the nature of the Church is clarified.

The unity of the Church, which is such a burning issue today, would never have been a problem had the principle of the cross continued. The attempt at forced uniformity in organization, doctrinal expression, and life is a violation of the unity in diversity that is the *agape* of the cross. The rising tide of nationalism, class struggles, racial prejudice, and religious bigotry in the modern world challenges the Church to manifest a unity which goes beyond externalism. Unity must be created by the Spirit of God.⁸⁶ In the midst of social schism God's purpose is to break down the middle wall of partition and reconcile the estranged "through the cross" that "each several building, fitly framed together" may grow "into a holy temple in the Lord."⁸⁷ The ministry of the Church is nothing less than the ministry of reconciliation.⁸⁸

The ultimate triumph of the Church is the triumph of the cross. Here in this world the people of God are pilgrims in the wilderness who have not reached the promised land. Aulen again says:

Because she still lives in the old Age of sin and death, she lives in a permanent fight against the evil forces of destruction, and the fulfillment that has come is at the same time a promise of a glory to come when the Kingdom of God will be wholly and entirely realized. Therefore the view of the Church, living and fighting in this world, is an eschatological view. The Church exists on the border between two

83. I Corinthians 10:3f.; 11:27; cf. John 6:51.

84. I Corinthians 10:16-22; 11:29; 12:12-14.

85. I Corinthians 11:25.

86. Ephesians 4:3.

87. Ephesians 2:14-21.

88. II Corinthians 5:18.

worlds, having part in the misery of the world, and at the same time having a quality that transcends every present age of history.⁸⁹

Because the Church militant is not yet the Church triumphant, the cross continues to be a symbol of folly and weakness. But even in this earthly sojourn "the Spirit of glory and the Spirit of God"⁹⁰ rests upon those who have

... come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood that speaketh better than that of Abel.⁹¹

They know, as the world does not know, that in this world the way to glory is the way of the cross.

89. Gustaf Aulen, in **Man's Disorder and God's Design**, p. 21.

90. I Peter 4:14.

91. Hebrews 12:12-24.

The Gospel and Modern Psychology

ASSISTANT PROFESSOR WAYNE OATES

Department of Church Administration and
Religious Education

The gospel and modern psychology come together in the care and cure of souls. The healing heritage of Christian ministers is unmistakable. Jesus appeared among his people as a physician-redeemer; it was in his inaugural address at Nazareth that he said "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). As Harnack has said,¹

There is nothing subtle or sentimental about Jesus; he draws no fine distinctions; he utters no sophistries about healthy people being really sick and sick people being really healthy. He sees himself surrounded by crowds of sick folk; he attracts them, and his one impulse is to help them. Jesus does not distinguish between sicknesses of the body and of the soul; he takes them both as expressions of the one supreme ailment in humanity.

Jesus also committed this ministry to the Apostles. In his commission of the Seventy, the Twelve, and in his Great Commission the healing ministry stands as the natural companion of the preaching and teaching ministry. The Marcan Appendix says: "Go ye into all the world and preach the Gospel to the whole creation . . . In my name shall they cast out devils . . . they shall lay their hands on the sick and they shall recover" (Mark 16:15ff.). As G. G. Dawson suggests,²

Even if this citation . . . is only a summary of the tasks taken up in later days, it is still very impor-

-
1. Adolf Harnack, **The Mission and Expansion of Christianity**. 3 Volumes. New York: G. P. Putnam's Sons, 1908. Vol I, xv. 513 pages. p.101.
 2. G. G. Dawson, **Healing: Pagan and Christian**. London: S.P.C.K., 1935, ix, 332 pages. p. 127.

tant as indicating what the Apostles conceived their work and proved their powers to be.

Nor did this sense of urgency about the healing aspects of the Gospel of redemption fade out with the end of some supposed, specialized dispensation, or after its function as a lure to hook people into belief in Christ was no longer necessary. The emphasis on the therapeutic function of the Holy Spirit as it operated through the Christian community was so strong that Celsus accused the Christians of having a Gospel that applied only to sick people and sinners. Origen felt it necessary to reply thus to him,³

Celsus misrepresents the facts when he says that we hold that God was sent to sinners only . . . God the Word was sent as a physician for sinners, but also as a teacher of divine mysteries for those who are already pure and sin no more.

Origen evidently saw that teaching plays the same role in preventing disease in the life of those who are whole that healing takes in the life of those "who have need of a physician." From this point of view, the understanding of orthodoxy expressed in Titus 1:9 and 2:1 is appropriate. The bishop, as God's steward is exhorted to be a spiritually healthy person himself in order that he may be able to give instruction "in the health-giving teaching." Orthodoxy is defined in terms of the pastoral relationship between the shepherd and his people, and sound doctrine is that kind of teaching which creates wholeness of personality and healthiness of life in an individual's relationships to himself and to his fellows by reason of his firmer hold upon the reality of God in Christ.

But the healing commission was gradually obscured along with other vital functions of the ministry of reconciliation. The Catholic position on healing finally became one of outright antagonism to even empirical science on the one hand and on the other the punishment and murder of people who today would be considered mentally and physically ill. Despite this opposition, however, scientific research

3. Origen, *Ad Celsus*, III, lxi.

continued to grow as a healing art outside the church, and forced Catholic theologians to posit a theoretical antithesis between natural and revealed theology. This effected the discarding of the therapeutic aspects of redemption from the ministry of reconciliation.

The Protestant Reformation at first gave great hope for a recovery of the healing commission of Jesus. Luther in his Commentary on Galatians said,⁴

God is the God of the humble, the miserable, the oppressed, and of those that are brought even to nothing; and his nature is to give sight to the blind, to comfort the broken-hearted, to justify sinners, to save the very desperate and the damned.

But it was not until the turn of this century that this ministry began to take hold of the consciences of religious leaders in any tangible and effective way. The healing heritage has come alive to ministers afresh from their actual experience in the pastorate and on the battlefields, through the friendly influence of devoted psychologists and psychiatrists, and through a vitalized re-reading of the Scripture. One great pastor, Washington Gladden, in a text used in this Seminary in 1910, describes the experience of hundreds of pastors and chaplains when he says that the Christian pastor must commit himself to a⁵

. . . patient study of the facts of human nature. The men and women and children will be the principal objects of his study . . . the laws of character are working themselves out before his eyes . . . A most fascinating study is this to which his vocation calls him; it uncovers many painful facts; it raises many hard questions; but it is more interesting and more significant than any other subject which can engage the human intellect. And every minister can be and must be an original investigator. Genuine laboratory work is demanded of him. He must not get his knowledge wholly or mainly from books, though books may greatly aid him in interpreting his

4. Robert H. Bonthius, **Christian Paths to Self-Acceptance**. New York: King's Crown Press, 1948. 254 pages. p. 11.

5. Washington Gladden, **The Christian Pastor**. 1898. pp. 94 and 86.

phenomena . . . But first hand knowledge is imperative. The people with whom he is dealing will be apt to know whether he is speaking from tradition or observation; he must be able to say: "We know that we do know, and test by that we have seen."

Again he says,

The pastor may call to his aid the medical man in dissolving doubt and despair; but on the other hand, there are many sicknesses that . . . drugs can never cure, but that would be quickly put to flight if the load of shame and remorse that are resting upon the heart could be removed. The utmost of wisdom is needed in dealing with such cases . . . If by gentle questioning he can draw forth the rankling secret, and convince the troubled soul, first by his own forgiveness, that the Infinite Love is able to save to the uttermost all who trust in him, he may prove to be the bringer of health and peace.

Dr. Anton T. Boisen is even more specific when he says that pastors should not wait until spiritual experience is bound in books and gathering dust on library shelves. They should study the "living human documents of flesh and blood."

Furthermore, the empirical data and the clinical methodology of modern therapeutic psychology have aided present-day ministers in the rediscovery of the healing commission of Jesus. Essential Christianity has exerted a more profound influence upon the rise and refinement of the science of psychology than the leaders of either organized religion or the science of psychology realize. As Otto Rank, a leading psychologist who appreciates this influence, says: "Psychology is the youngest offspring of religion."⁶ This is demonstrated by the fact that leading psychologists such as Freud express a strong sense of mission that had its rootage confessedly in their religious heritage, by the fact that all of the major psychologists have written with considerable clarity on the subject of man's experience of religion, and by the fact that such men as Adolf Meyer, C. G.

6. Otto Rank, *Beyond Psychology*, p. 61.

Jung, Kretschmer, William James, and many other leading psychologists are sons of Protestant ministers.

And again, the careful re-interpretation of the Scripture has re-emphasized the therapeutic responsibility of Christians. Dr. A. T. Robertson says,⁷

Today we separate the functions of the minister and the physician . . . The minister still has a place, however, and a very important place in the problem of therapeutics, particularly in those cases of a more or less nervous type in which the influence of the mind on the body is very pronounced.

Following Dr. Robertson's lead, let us deal with two questions: "What is the minister's place in the therapeutic ministry, and what are his unique resources in fulfilling the task?"

In the first place, our role in people's lives is unique in that we represent the God and Father of our Lord Jesus Christ to the moral consciousness of our people. Therefore, the God-in-Christ reference is always present and can never be absent in a truly Christian relationship to our people. This calls for an intimacy of our own acquaintance with God, and a clarity of our mission to people. The qualifications for pastors set forth in the New Testament give a clear idea of the minister's place. They are: (1) That the person be a seasoned veteran of the Christian life, and not a novice. (2) He must be in control of his own emotions, master of himself. (3) He must be happily related to his wife and children. (4) He must be a lover of goodness, upright, holy. (5) He must have a sense of mission based upon God's redemptive estimate of humanity in Christ; that is, he must look upon people, not as pawns for financial gain, and as slaves whom he can "lord it over," but as persons for whom Christ died.⁸ As I see it, these distinctives, whereas they certainly are not the private possession of ordained ministers, are the traits that separate Christian from pagan healers.

7. A. T. Robertson, *Practical and Social Aspects of Christianity*. New York: Hodder Stoughton, 1915. 269 pages. p. 257.

8. I Timothy 3:2-7; Titus 1:7-11; I Peter 5:2-4.

Therefore, the primary resource uniquely characteristic of the Christian minister lies in his healing role as a representative of the Sovereign God, whose character Paul best describes as "the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Personality is developed in terms of the objects of its worshipful indentifications. The process of identification is in operation when the self of one person becomes like the self of another person in such a way that the second person begins to behave like the first person behaves, and, as it were, takes it into itself. As Paul says, "we are changed into the same image from glory unto glory" by the Spirit of the Lord.⁹ The seamier fact also is that we are changed into the same image from degradation unto degradation when we over-identify with finite, corruptible, and human gods.

Character finds its first representatives of God in the personality of the parents of children, then in relation to teachers, ministers, and wives and husbands, and finally in the identification of parents with children. Personality is formed or malformed, as the case may be, in the crucible of these human relationships. The growing personality is either tutored into the worship of the sovereign God, or he is demanded to make an idol of and offer sacrifices to some person who seeks to supplant God in the life of the growing individual. This is actually the "changing of the glory of the incorruptible God into an image made like unto corruptible man." Thus idolatry in the sphere of values is the basic religious component in the malformations of character which we encounter in psychological diseases. Idolatry may be defined in one way as the whole-hearted worship of a temporary, human, and fallible object of loyalty such as one's own idealized image of what he wants to be, one's servility to infallible parents, the worship of an unenlightened conscience, of compulsive teachers and preachers who demand strict uniformity to their will and ideas. These are usurpers of the prerogatives of God but they would not have found such ready victims had there not been a funda-

9. II Corinthians 3:18.

mental propensity to idolatry there in the first place. In dealing with such persons, Otto Rank has aptly said: "Their continuation of the unreal need for God on earth forms the greatest obstacle to constructive therapy."¹⁰ And the pastor's objective here is to free the personality from bondage to its own self-reflections in the mirror of the person's chosen idol. Then the person will shift his idolatry to the pastor, saying as the people of Lystra and Derbe: "The gods have come down to us in the likeness of men." Facing this attractive opportunity, the sovereignty of God becomes a continuously thrown down gauntlet to the minister. If he lets it go unchallenged and accepts the worship of the person, the last state of the person is worse than the one before. If the minister accepts the challenge, he faces a struggle with his own desires to be God. The only healthy outcome is when he says as Paul did: "I am also a man of like passions with you and preach unto you that ye should turn from these vanities unto the living God, which made the heaven and earth and sea, and all things that are therein."¹⁰ Then there is plenteous redemption with healing in its wings. Such a revelation is a turning from darkness unto light, a conversion of personal energies to the adequate God to worship.

Again, idolatry may be defined as the confused and indecisive devotion to first one and then the other of a teeming legion of conflicting loyalties rather than the pure-hearted willing of one thing. Here the individual is confronted with the basic crisis that calls for a choice of objects of loyalty and a single-hearted commitment to one thing. His indecision and confusion become a protection from the responsibility he must accept if he is ever to get out of the valley of decision. The comfort of indecision and the worship of an inner conflict become a neurotic way of dodging the demands of real life. Such an individual is at one and the same time in love with and hatefully opposed

10. Otto Rank, *Will Therapy and Truth and Reality*. New York: A. A. Knopf, 1945. 305 pages. p. 63.

11. Acts 14:11-15.

to himself. He punishes himself a great deal, seems to enjoy it, but he never seems to get any where by doing so. He chronically shifts responsibility to other people, and his friends strike a third of the truth when they say that he has a streak of laziness in him. But this streak of laziness is simply the no-man's land of the do-nothing impulses that lie between the stale-mated, bogged down, inner tensions that beset him.

The pastor's temptation here is to go the way of all his multitude of counselors and take the responsibility for decision out of the person's hands. He both wants this and resents his pastor for it. Or on the other hand, the pastor, when all things have failed, loses his patience and begins to say things to the person what he has already been saying to himself. What then is his basic difficulty? Primarily this person is possessed by the demand of one part of himself that the rest of himself bow down in its worship. As Plato said, this type of sin is "the rising up of a part of the soul over the whole."¹² This individual is not a person, but many selves. He condemns himself roundly on every hand, giving us the key to his plight when he says: "I could never forgive myself . . ." Thus it is seen clearly that he is an inordinate worshiper of fictitious goals in life, borrowed standards for his life, fantasies of what he thinks himself ideally to be. The viciousness of his idolatry lies in its self-destructiveness, its prating itself as humility, self-denial, self-rejection, and religious devotion. The person's desire to become a person in his own right overshoots the mark and he aspires to become God himself. The only answer to his plight is that the eyes of his inner understanding be opened to the fact of his irresponsibility and of his childish sense of omnipotence. His inner life must be opened to the ethically severe love of God which convinces him that the root of his sin is in his self-enchancement, and that God is consistent and can be depended upon to work within a person as he makes and carries out decisions, and that God is a rewarder of them that diligently seek after him. Such

12. Plato, *Republic*, Book IV, p. 168.

a picture is seen in the life of the man whom Jesus first asked, before he healed him: "Wilt thou be made whole?" And the surest thing that a pastor can do for such a conflict-weary person who comes to him is to put him on his own before God, to give him all the loving confidence and intelligent affection that he has time and opportunity to give him.

Therefore, the second great resource upon which the Christian counselor may draw is the principle of incarnate love. A paradoxical corollary to the sovereign rule of God is that He never takes healing effect in people's lives apart from his incarnation in human flesh. The supreme historical expression of this fact is in Jesus. Consequently, Jesus' healing of people was the natural outgrowth of his redemptive love for them, rather than the result of any lust for power over them or any attempt to lure them into believing in him. It is something more than a pleasant play on words to say that the healing method of Jesus was motivated by the power of love and not the love of power. This distinction separates the pagan from the Christian healer, the magician from the ethically valid therapist, the mercenary healer from the one who has a sense of mission, and the morbidly curious crank who has need of a physician himself from the emotionally mature minister of reconciliation.

Therefore, the Christian counselor must continually be at the business of examining his own motives for his healing work with people. He cannot hide tawdry motives from those to whom he seeks to minister. The demons of fear, suspicion, greed, hatred, and exploitation know their own kind before they see them coming. The power of faith works through love to heal humanity's hurt and cast out all manner of uncleanness. The exorcistic power of mature love casts out fear. We cannot heal people because we are either incapable or afraid of loving them wholeheartedly, unconditionally, and without reservations and suspicious mistrust. As Karl Menninger has said,¹³

13. Earl Menninger, **Love Against Hate**. New York: Harcourt, Brace Company, 1942. p. 272.

Love is impaired . . . by . . . dread, more or less dimly felt by everyone, lest others see through our masks of repression that have been forced upon us by convention and culture. It is this that leads us to shun intimacy, to maintain friendships on a superficial level, to underestimate and fail to appreciate others lest they come to appreciate us only too well. Love is experienced as a pleasure in proximity, a desire for a fuller knowledge of one another, a yearning for mutual identification and personality fusion.

The absence of this fusion undernourishes the spirit, warps the emotions, and rends the body with disease. Christian love lies in knowing each other even as we are known of God and yet accepting each other as God accepts us. Love has no meaning apart from our personal knowledge of each other and from an ethically severe kind of forgiveness of each other's frailties. This is the heart of the pastoral relationship. Jesus sets the Christian fellowship in the framework of this love: "I am in the Father, the Father in me, and I in you." Paul aligns perfect love and perfect knowledge in the thirteenth chapter of First Corinthians, and in Philipians 1:10 he prays that our "love may increase in all manner of knowledge and insight." Karl Menninger, again, emphasizes the same thing in his statement,¹⁴

We accord to love the pre-eminence which it deserves in our scale of values. We seek it and proclaim it as the highest virtue and greatest boon. We are not ashamed "to have suffered much extremity for love," in the full realization that love is the medicine for the sickness of the world, a prescription often given, too rarely taken. We have realigned our faith in God to include faith in human beings, and extended our identification to include more brothers, more sisters, more sons, more daughters in a wider family concept. "For love is the desire of the whole, and the pursuit of the whole is called love." Plato said this before Jesus taught us that "God is love," which means the same thing.

14. *Ibid.*, p. 293-4.

The basic nature of love, then, is the sense of community, the *koinonia* of shared meaning and truth concerning each other, the nature of our Father's world, and the nature of the Father Himself. This points to the next available resource of the Christian minister in discharging the healing commission of Christ: namely, the healing power of the Christian community. The Old Testament writers repeatedly call attention to the death-dealing effect of a person's having been cut off from his people, of having been cut off from the presence of the Lord, of having been cut off from the land of the living. Dr. Anton T. Boisen has laid great emphasis upon the role of isolation in mental disorders, the effect of the sense of guilt in causing an individual to lose caste with the group whose approval he considers most worth while. The Biblical view of isolation has two aspects. First, isolation may arise from having sinned *against* the community. This is most clearly seen in Numbers 15:30-31: "But the soul that doeth ought presumptuously shall be cut off from his people. Because he hath despised the word of the Lord and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." The Christian community is the fellowship of imperfect people who are striving for the best. They are banded together in a covenant of love which has its foundation in the Person of Christ and its expression in the inter-personal relationships between the members. Sigmund Freud has described this community thus,¹⁵

Every Christian loves Christ as his ideal and feels himself united with all other Christians by the tie of identification. But the church requires more of him. He also has to identify himself with Christ and love all other Christians as Christ loved them.

The destructive power of the sense of alienation from this healing community of redeemed people is seen most drastically in the case of Ananias and Sapphira when they consciously and voluntarily resorted to unconfessed selfishness and hypocritical pretensions of piety. They committed a

15. Freud, *Group Psychology and the Analysis of the Ego*, p. 42.

presumptuous sin against the community, and the wages of their sin was death. The healing union of the ethical principles of honesty and love uniquely characterize the Christian *koinonia*. This genius of the Hebrew Christian psychology is scientifically validated in modern depth and Gestalt psychology. Both stand in contradistinction to the Roman type of psychology which considered the *persona* as a mask. Here personality is something one *wears* in order to conceal his true self in the midst of a life which is thought to be merely an appearance and not a reality, in the presence of values which are simply foils with which to deceive people in order to get one's own selfish ends. Machiavelli is the parent of this psychology; modern power politicians are its practitioners; Dale Carnegie is its modern mouthpiece; and the competitive failures of our society are its neurotic victims. Dostoevsky brilliantly describes this sinful kind of isolation,¹⁶

For everyone strives to keep his individuality as apart as possible, wishes to secure the greatest possible for himself . . . they all keep apart, each in his own groove; each one holds aloof, hides himself and what he has from the rest, and he ends by repelling others and being repelled by them. Instead of self realization he ends by arriving at complete solitude.

But, in the second place, isolation may not only be *against* the community as sin, but also *on behalf* of the community in redemption. It is said of the Suffering Servant: "He was cut off out of the land of the living; for the transgression of my people was he stricken."¹⁷ Just as the "bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin are burned outside the camp . . . also, Jesus, that he might sanctify the people with his own blood, suffered outside the gate."¹⁸ Then the exhortation is given to Christians: "Let us therefore go unto him outside the camp, bearing the reproach." The

16. Dostoevsky, *Brothers Karamazov*, p. 363.

17. Isaiah 53:8b.

18. Hebrews 13:11ff.

Person who redeemed men from their sins, and those who would become a comrade with him in that ministry, must necessarily pull away from the group also, and in doing so they hazard crucifixion by their group also. Those who would change society, and always those who are dedicated to the mind of Christ concerning the community, will be misunderstood and interpreted as disturbers of the peace, as perverters of the youth and as blasphemers of the local gods.

In the wise use of the destructive and the redemptive aspects of isolation is seen the true healing function of the community of Christians. In the New Testament, people did not "join the church" in the sense that we so superficially describe it; they became a part of a fellowship. In doing so, they were both healed and restored to a right relationship with God and their fellows in the same act. The healing power of the church was crystallized in the exhortation of James: "Confess your faults to one another and pray for one another that you may be healed." The destructive power of alienation from the community of the Christians today no longer takes effect because Christians do not feel the sense of obligating necessity for being a part of the Christian fellowship. For the same reason, the Christian community today does not have a healing prayer. As Karen Horney has suggested, the moral values to which people pay lip service no longer have obligating power over their lives.¹⁹ Thus a part of the lost radiance of Christianity is that the Christian community is no longer "the savour of death unto the dying and the savour of life unto the living."²⁰

Scientific knowledge of this power of the group to hurt and to heal has been clearly established in empirical science through the practice of what is known as group psychotherapy. The maxim upon which these doctors operate is: "By the crowd have they been broken; by the crowd shall they be healed." One of the earliest experimenters

19. Karen Horney, **Our Inner Conflicts**, New York: W. W. Norton Company, 1945.

20. II Corinthians 2:13.

with this method was L. C. Marsh, who, in 1930, wrote a paper entitled, "The Group Treatment of the Psychoses of the Psychosocial Equivalent of the Revival."²¹ He used the same techniques employed in the revival: group singing, testimonials of recovery, sharing of common experiences, mutual encouragement and personal work, and the use of mass instruction and suggestion. He felt that a mental patient was a student who had flunked the great subject of civilization, and that he should be approached educationally with healing guidance. Likewise the healing function of the group is the principle on which the Alcoholics Anonymous work. And as one doctor said to a group of students: "The more we study the problems of disease, the further we get away from the hospital and the doctor, and the closer we get to the home, the school, the church, the parent, the teacher and the minister." Therefore, the minister should understand specifically the resources available in the Christian group for the transformation and integration of personalities. He is a quickener and a guide of voluntary groups, and at other times becomes the victim of dynamic group forces of which he is ignorant and over which he has no control in the splits and conflicts in churches that have been notorious since the time of the Corinthian church.

But more positively, the importance of group experiences in worship and study, in companionship and recreation becomes all the more evident in the poignant need of society for commonly agreed upon values which can be fashioned only in the emotional crucible of worship. For, as L. K. Frank so aptly says in his book, *Society as the Patient*,²²

Individuals lack any sure direction and sanction or guiding conception of life, . . . Having no strong loyalties and no consistent values or realizable ideals to cherish, the individual's conduct is naturally conflicting, confused, and neurotic and antisocial—if that term has any meaning in the absence of an established community purpose or ideal.

21. *Mental Hygiene*, 15:328-49, 1931.

22. L. K. Frank, *Society as the Patient: Essays on Culture and Personality*, New Brunswick: Rutgers University Press, 1948. 395 pages. p. 5.

Furthermore, such a community calls for the development of strong and good leads, for a group may be explained in terms of its leadership. As Karl Menninger says: "The world is really very short of leaders—it is sick today because of leaderlessness."²³

In the fourth place, the minister may lay hold of the resources of his role as an instrument of the Holy Spirit in the lives of his people. The specific role that the pastor is given in the life of his people at any given moment or shifting series of different psychological moments determines largely what he shall say and how he shall say it. Jesus said in his assignment of pastoral duties to his disciples: "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."²⁴ The circumstances which the pastoral counselor faces and the techniques he uses vary from individual to individual. Many different temporal factors determine his methods—his own personal values, his own cultural background, his own personality adjustment, the social setting in which he is functioning, the cultural pattern of the community in which he serves, the family situation out of which the person in need comes, and whether or not the person in need came to the pastor or the pastor had to go to him. All these and many more are determinative, but the role and function of the pastor as an instrument of the Holy Spirit is constant. The Holy Spirit uses the Christian as an instrument in carrying on the work of redemption. The Holy Spirit functions as a creator of the sense of Community: "They that believed were together," as a result of the operation of the Holy Spirit creating sense of belonging and shared meaning in life. The Holy Spirit is the Comforter who strengthens, given to us that He might "be with us." The Holy Spirit is the Instructor, given to us that He might "teach us all things." The Holy Spirit is the Convicter, who convicts us of "sin,

23. *Menninger Bulletin*, Vol. 13, No. 1, Jan., 1949.

24. Matthew 10:19-20.

and righteousness and judgment." The Holy Spirit is the Healer who makes us whole by "bringing to our remembrance" those things we need to know in the hour of testing. And finally, the Holy Spirit is our Co-Worker who is "with us always" in the commissioned tasks of our Lord.

These functions of the Holy Spirit become our functions under the guidance of the Holy Spirit in the personal relationship between us and our people. At one time we are *the understanding friend* who works in the processes of fellowship, creating a sense of community, breaking down the middle walls of partition and developing a sense of togetherness with otherwise isolated, withdrawn people who have been cut off from the land of the living. At another time, we are the *comforting strength* of a person in the midst of a bereavement, a frustrated or broken love affair, an unbearable pain because of the sins of parents, or the heavy demands of war. Again we function as *a teacher* who informs an ignorant mind, or who supplies the missing piece in an otherwise confused perspective. Here we accept as a fact the religious illiteracy of the average person and draw upon our total store of knowledge: the rudiments of our own experience, the patience and comfort of the Scripture, the example of great personalities, and our systematic knowledge of literature and human nature. At another time we are the *spiritual confidante*, and *parent confessor*, to whom the fearful and guilt laden person confesses his intimate sin, thinking all the time that it is unbelievable that another human being can look with compassion upon him, to say nothing of receiving God's forgiveness. Or, to those individuals who are enthralled in the worship of themselves, we become the one who unshackles their experience of God from their concept of themselves and sets them on the path of progressive spiritual growth. At even another time, we function as *the healer* who helps uncover and "bring to the remembrance" those buried memories of the past that nevertheless create blind spots in the person's present view of life and cause him to stumble in his way. Here we function as reconcilers of paradoxical and conflicting desires, and

help our people to assimilate undigested and unacceptable past experiences in such a way as to profit by them rather than become enslaved to them . . . And finally we function alongside them as *co-workers* in the great enterprise of the Kingdom of God. We are "comrades in a radiant pilgrimage" in which the "whole creation groaneth and travaileth together," but nevertheless an especial relationship between "those of the household of faith" sustains us. Thus, all of our planning, meeting, experimentation and ways of doing things become techniques of counseling. As Paul put it, "Those things which ye have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you."²⁵

These roles of the counselor serve to alternate with each other in the pastoral relationship. The spiritual appropriateness of this or that function is largely a matter of timing the needs of each psychological moment. Ecclesiastes has remarked about this time,²⁶

To everything there is a season and a time to every purpose under heaven. A time to be born, and a time to die; a time to plant and a time to pluck up; a time to kill and a time to heal; a time to break down, and a time to build up; a time to weep and a time to laugh; . . . a time to rend and a time to sew; a time to keep silence and a time to speak; a time to love and a time to hate . . . God hath made everything beautiful in its time and hath set eternity in our hearts.

And the capacity to fit eternity to time depends upon the total store of accrued knowledge and experience of the minister, his intuitive insight into the basic difficulties the individual is up against, and the degree to which he has yielded himself to the Holy Spirit for spiritual sensitivity and understanding.

Thus the face-to-face relationships of a pastor with his people in the times of their suffering become a continuous experience of prayer in the Spirit of God. In this

25. Philippians 4:9.

26. Ecclesiastes 3:1-11.

experience the inner life of the people is continually being opened to the healing love of God, and the personality of the minister is continually being yielded to the out-working purposes of God. Thus even as Fra Angelico painted Madonnas and angels while upon his knees, so the minister of the healing redemption of the Gospel must go about his task of bringing its marvelous light to darkened consciences, its fortifying strength to those who are weak and have no might, and its releasing freedom to those who are clutched by fear, consumed in wrath, and enslaved by inordinate affections.

There is only one Gospel, and the healing work of the Christian minister is one of the many radiant characteristics of his total task as an evangel of the "health-giving teaching" of Christ. It is not the cultic or esoteric possession of a few Christians, nor is it the professional monopoly of a few highly trained specialists. Rather the healing ministry is the natural accompaniment and shared responsibility of all true Christian witnessing. The leaves of the planting of the Gospel have always been for the healing of the nations. The same Lord who forgiveth us of our iniquities and redeemeth our lives from destruction also healeth all our diseases. In Him we are given the healing hope of immortality, in which "God himself wipes away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."²⁷

27. Revelation 21:3-4.

Wolfgang von Goethe in the Light of the New Testament

BY PROFESSOR WILLIAM A. MUELLER

Department of Theology

Several reasons have induced this writer to present this essay as a sort of marginal note on the problem of the relation between philosophy and theology in terms of an analysis of Germany's greatest poet and perhaps its most universalistic thinker, namely, Wolfgang von Goethe. First of all, in this year of 1949 literary men and lovers of poetry all over the world are celebrating the two hundredth anniversary of Goethe's birth. It was in the city of Frankfurt-on-the-Main that Goethe was born on August 28, 1749, the very city where today our American Army of Occupation has its headquarters. I wonder whether to contemporary Germans this fact and their recent defeat might suggest a meaningful relation to the festivities in connection with the bi-centenary of their poet laureate? To us optimistic and self-sufficient Americans, whether we be Christians or not, it might be helpful to study seriously the greatness but also the limitations of this eminent poet and learn what lessons the past has for the present and future of humankind.

Again, another reason why a consideration of Goethe's thought might be profitable lies in the fact that Germany still is the riddle and enigma of Europe, both politically and spiritually speaking. Its present plight is the result not merely of the Hitler terror that began to enthrall its very life since 1933, but of spiritual and intellectual forces that have been operative in Germany since the days of Goethe.

It is significant that in most of the interpretations of Germany's tragic spiritual crisis one phrase occurred again and again. It ran somewhat like this: ". . . And all these terrible things,—this godless Nordic pride, this barbarous persecution of Jews, this torture of innocent men and women in concentration camps, this insane oppression of freedom, this lust for power and glorification of war,—all these shameful things are taking place in the land of the 'Dichter und Denker', the land made famous by men like Kant and Hegel, the land of Schiller and Goethe."

To a person who is even a little acquainted with the history of the German people and whose discernment has been sharpened by the realism of the Bible, such a phrase is both revealing and naive, indicative of a rather shallow insight into the complexities and ambiguities of past history. It is the measured judgment of many competent interpreters, both within and outside Germany, that its spiritual crisis of recent years has some of its roots in the era of German classicism in the field of literature, German idealism in philosophy, and German modernism in theology. Men like Alfred Rosenberg, leading exponent of National Socialist ideology and fierce enemy of the Church of Jesus Christ, have freely acknowledged their indebtedness to thinkers like Goethe, Nietzsche, Lagarde and the renegade English writer Houston Stewart Chamberlain. The latter, an ardent defender of the myth of the Nordic race, was also known as an ardent admirer of Goethe.

One other reason why I have chosen this subject is a highly personal one. I was born a German. I became an American. I am a Christian. As a citizen of three worlds I know myself existentially involved in the religious crisis of my native land. It was in the beautiful city of Duesseldorf on the Rhine, where during the first World War, my life received "the impulse to an eternal movement," and where, in a quiet conversion experience, Jesus Christ became my personal Saviour and Lord. It was during the turbulent post-war years of 1918-1923 that I agonized for a dynamic grip on the Christian faith, participating with eager exuberance in the Christian Youth Movement and wrestling with the ideas of Oswald Spengler and Feodor Dostojewski, with Karl Barth and Count Keyserling, with Goethe and Nietzsche. In those bitter days one could already discern the dissolution of the substance of the Christian faith and heritage in large sections of the German people. The revolution of 1933 was but the catalytic agent of a spiritual crisis of vast dimensions, a crisis that had been in the making for nearly two hundred years in the heart of Europe and which the "revolution of nihilism" brought to an almost

fatal climax. To trace its history, at least in part, as reflected in the life and thought of Wolfgang von Goethe, is the purpose of this essay.

A. *General Consideration.*

The great leaders of German classicism, both in the arts and in philosophy, were essentially aristocrats in their thinking. Whether we think of Goethe or Winckelmann, of Fichte or Hegel, of Wilhelm von Humboldt or Schlegel, all of them reveal a proud self-consciousness. They had an almost daemonic contempt for things vulgar and common. In their thinking the advent of democracy, the nemesis of all aristocracy, augured ill for the future of culture.

That a man like Goethe would rather easily assume the manners of the world may be explained by the fact that this great poet was, for a time at least, also the Minister of State at the Court of Weimar. But it is important to remember that most of the leaders of Germany's classical era were men of humble origin. Goethe himself hailed from a bourgeois milieu; Schiller battled with poverty during most of his life; Fichte in his boyhood days tended a flock of geese on the village common, while Herder was the son of a poor tailor and teacher. Hence it was not primarily social status that produced their strong, aristocratic mood, although the rise in the social scale may have contributed toward deepening that mood. The real reason, I contend, for this feeling must be traced to other sources. These sources were, on the one hand, an intimate contact with the spirit and culture of ancient Greece, and, on the other hand, the highly subjective character of their individual philosophies.

The German classical era of which Goethe was perhaps the most famous representative has rightly been called the German Renaissance. It was basically humanistic in character and was but another stage in the progress of that spirit which guided the minds of Europeans since the days of Boccaccio, Colet and Erasmus. Berdyaev, the eminent Russian Greek Orthodox thinker, has pointed out that the earlier Renaissance in Italy "represented the discovery of

both nature and antiquity.”¹ The same may be said of this later German Renaissance. Men like Goethe, Herder and Schleiermacher were deeply saturated with the spirit of ancient Hellas. Goethe and Schelling particularly may be cited as having mediated a new rapport with nature. But all these men were humanists in that they rediscovered and exalted the rich potentialities of human nature. This in turn led to an overtrust of man’s capacities and to the advocacy and practice of an aristocratic ideal of life. Goethe exemplified this spirit and attitude and it is to him that we now turn with a view to grasping more fully his influence upon the spiritual crisis in Germany to which we have previously alluded.

B. *Wolfgang von Goethe: A Typical German Classicist*

G. K. Chesterton once wrote: “All my life I have loved edges; and the boundary line that brings one thing sharply against another. All my life I have loved frames and limits and I will maintain that the largest wilderness looks larger seen through a window.”² Before discussing and analyzing German classicism as such it might be appropriate to set this rich and most varied movement within the focus and frame of one of its finest representatives, namely Wolfgang von Goethe, the poet laureate of Weimar. Martin Kaehler who in his youth intoxicated himself with classical culture once called Goethe, while lecturing to students of Halle University, *the canonical man of the nineteenth century*. When Gerhart Hauptmann lectured in 1932 before Columbia University he ventured to predict: “Neither gold nor power will redeem mankind, but only pure humanism. Goethe was the embodiment of true and noble humanism. And he will some day yet become the cornerstone of a new civilization.” Franz Spemann, a Secretary of the Christian Student Movement in Germany, has pointed out that “through Goethe particularly did the Neo-Greek spirit become a powerful influence among the educated.”³ This

1. Berdyaev, *The Meaning of History*, p. 132.

2. *Autobiography*, pp. 25-26.

3. Spemann, *Idealismus und Christentum*, p. 16.

same writer, while visiting the German universities, discovered in many student rooms mostly a picture of Goethe, seldom that of Schiller, and never one of Kant. Surely, such a man who is even thought worthy enough to become some day the cornerstone of a new and finer civilization deserves our wholehearted attention as we seek to trace some of the antecedents of Germany's present religious crisis.

Wolfgang von Goethe! It is not easy to express the greatness of this man in words. Goethe was a master mind, a man of genius, upon whom nature had lavishly showered her gifts. He was a deep thinker, a relentless seeker after truth, and a dynamic and many-sided personality. How versatile were Goethe's interests! In the realm of sculpture and painting, in music and poetry, in literary criticism and prose writing, he was equally at home. And he was a dramatist of the first rank, a worthy member in the pantheon of the world's men of verse. His language is saturated with color and form; how he could chisel out words that glow with a hidden beauty all their own! Moreover, scientists with a philosophic bent have on occasion informed the world that the poet of Weimar was a scientist of real depth and perspective. We understand why Napoleon when first he met Goethe exclaimed: "Voilà un homme!"

Goethe was realist and idealist in one. He lived in nature's beautiful realm. He enjoyed a glorious sunrise infinitely more than a treatise on logic. He hated abstractions and was suspicious of speculative reasoning. "Greif hinein ins volle Menschenleben, uberall ist's interessant," this was the motto of his life. To him the eye was the organ with which a man is to apprehend the world. Goethe desired not only to observe nature's phenomena in a scientific manner, he also craved to enjoy its beauties in and through all his sense. But he did not revel in nature like Jean Jacques Rousseau; Goethe's contemplation of nature was more philosophic, more serene, full of poise and harmony. He filled his receptive and highly sensitive soul with creation's glory in order to realize his oneness with the earth. For Goethe considered nature to be divine, a reflection of the unknow-

able *Urgrund* of all life. Thus he could say to seekers after God:

If thou wouldst know the infinite
You need but encompass the finite in all its aspects!

To live life like a piece of art, "das Leben zu einem Kunstwerk zu gestalten," that was Goethe's supreme aspiration. This lofty thought he had learned from the Greeks with whose blood he had nourished his soul in his early days. In the Greeks Goethe discovered the naive joyousness, the robust sensuality and the unconcern for the future and for ulterior purposes which characterized his own thinking. To him the Greeks were the unique people of all history. From them he also learned the aesthetic contemplation of life. All life is to be an art, a representation of our inmost personality.

Goethe was also a monist. He did not believe in the dualism between mind and nature. To him they were essentially one. Since nature is divine, man, being an integral part of nature, is consequently also divine. Goethe believed in the essential divinity and nobility of human nature. It is at this point that Alfred Rosenberg, the Nazi ideologist, sides with the man of Weimar. Goethe has expressed this belief most beautifully in the much quoted stanzas:

If the eye were not sunlike,
It could not perceive the sun
If God's own power were not dormant within us,
We could never find delight in the divine.

Although Goethe, through the study of Spinoza and oriental mysticism, was strongly inclined toward a monistic interpretation of reality, his own works seem to belie his monism. He, too, just like other mortals, sensed at times the tremendous inner tensions of life. Though Goethe envied the Greeks for their apparent serenity, as a true Nordic he nevertheless had seasons when he brooded. He confessed that there had been times in his life when like Orestes of old he felt as though he were driven about as by demons. *Faust* and his novel *Wahlverwandschaften* (Affinities) may be cited in corroboration of this inner restlessness which

characterized Goethe's experience. This inner unrest he tried to overcome by delving into the treasures of antiquity. And though he spoke at times in words of highest esteem of Christianity Goethe did not seek to conquer his self and his passions through faith in Christ. As Spemann has well said:

Yet, despite all of his casual references he rejected Christianity and what the gospel are to believers, that Homer was to him, while Plato stood for him in the place of Paul.⁴

The key to Goethe's deepest convictions is his *Faust*. For sixty years he labored on this masterpiece. To be sure, it will always remain a secret to what extent Goethe is reflected in this drama. But we may discover basic tendencies. What are those tendencies in *Faust* which suggest Goethe's own philosophy of life, his view of sin and redemption?

Faust is a restless man. He is never satisfied. He is insatiable in his thirst for knowledge. He wants to know everything, enjoy everything, experience everything. He passes through the systems of philosophy and the clinics of the doctors, he delves into the tomes of Christian dogmatics, but to no avail. He cannot find ultimate satisfaction. Then, when the pursuit of knowledge fails, *Faust* tries to appease the storm in his breast by indulging in the lusts of the flesh. Driven on by his passions, after having sold himself to the devil with his own blood, *Faust* destroys the peace of a happy little home, ruthlessly breaks a girl's heart, becomes a murderer, and then stoops into the most rotten abyss of sensuality.

We should rightfully expect that Goethe would lead his hero through a relentless state of remorse and repentance. Has not *Faust* subscribed his soul to the prince of darkness? Has he not waded in loathsome depths of sin and degradation? But Goethe does not lead the hero of his drama through such repentance. *Faust* instead emerges unscathed out of his sinister experiences. His conscience does not trouble him much. After *Gretchen* has perished in prison,

4. *Ibid.*, p. 19.

we find Faust sleeping and dreaming as he bathes himself in the dew of the rising sun. He becomes a prominent leader at the imperial court, falls in love once more, now with Hellena, the symbol of ancient Hellas, and finally ends his life as a man of affairs who sends his ships to distant lands, ever seeking that moment to which he might say, "Verweile doch, du bist so schön!" Faust feels confident now that the search for eternal reality is utterly worthless. Strange as it may seem at the end of Goethe's great drama that man is called a fool who aspires after the truth that lies beyond the confines of this earth.

At once the question emerges why did Goethe treat of Faust's redemption in that way. The answer is not difficult to find. Goethe treated Faust's redemption in this manner due to his basic lack of fathoming the depths of sin in the human heart. Goethe never took sin seriously. To his way of thinking evil was just as necessary as the good. Evil to Goethe was just like to Hegel a necessary step in the process of man's self-realization. He could even say, "Even that which is unnatural is part of nature." Goethe's naturalism was both his naive greatness, but also his most serious limitation. The poet of Weimar consciously or unconsciously shut his eyes before the contradictions of human existence. Again we let Spemann interpret Goethe's dilemma:

Goethe, and herein Faust is quite Goethean, is the attempt of the finest spirit of modern times to fill his soul with creation. It is the demonstration of the fact that man is a royal being, and here we fully agree with Goethe. But this man needs redemption, and at this point we stand with the apostles against Goethe. If it were true what Goethe's angels sing in Faust's prologue, "The indescribable great works are glorious as on the first day"—but between that first day and us lies a mysterious event which has caused a rift in creation and everyone who has pried into his own secret life-story, knows about that event. Therefore nature offers not only refreshment and romance, but in its depths there lies unfathomable sadness which rustles through every tree top. The study of the natural sciences does not lead to certainty, for in its depths the serious

scholar is confronted with tantalizing enigmas. Faust lives in this mystical rapport with nature, and in that he is a fully modern, and it is in this mood that we may discover a key to Goethe's enigmatic character.⁵

The close of Goethe's *Faust* reveals that the poet had no intention of excluding his hero from salvation. The angels carry Faust's immortal part into heaven. Goethe uses fragments of the Christian tradition in order to realize Faust's final redemption. Yet it is evident that it is Goethe's ultimate concern to demonstrate that Faust's inner being has not been radically affected by his devious sins and erring ways. "Ein guter Mensch in seinem dunklen Drang ist sich des rechten Weges wohl bewusst." Faust, in spite of his titanic attempt to disregard all law, human and divine, is finally justified before himself and before God.

Goethe once made the remark: "In old age we all become mystics." This is significant for our discussion. It is the tendency of most mystical systems of thought to become vague and indefinite, to lose themselves in ecstasies and vain imaginations. Mysticism ever stands in danger of identifying the inner experiences of the human consciousness with God. All the "*coincidentia oppositorum*" are eventually being dissolved in a monistic system of identity philosophy. However, Goethe was, as we have previously remarked, also a realist and as such he escaped the peril of thoroughgoing mysticism, namely to dissolve nature in ideas or to speak of the empirical world as mere appearance. In this respect he opposed some of the idealists of his day, especially Gottlieb Fichte. But Goethe was still a true mystic in that he identified or tended to identify the creature with the Creator. He deified nature. That, in a sense, is what Alfred Rosenberg also has been doing. Thus the Nazi philosopher could write:

5. *Ibid.*, p. 21. Goethe did not realize the tragic fact of human guilt of which Karl Heim has written: Cf. *Jesus der Weltvollender*, p. 28. "The terrible element in a guilty deed is this that even in eternity I am unable to undo it."

Today there emerges a new faith: the myth of the blood, the faith that defends the blood as symbolizing the divine essence of man as such. It is a faith, embodied in clearest knowledge, that the Nordic blood represents that *mysterium* which has replaced and overcome the old sacraments.⁶

As we pursue the comparison between Goethe and Rosenberg further we discover parallels in their appraisal of Christianity. Both men speak highly of Jesus, the one emphasizing the Nazarene's serenity, the other his quality as a fighter. But both thinkers reject the Cross of Christ. Rosenberg like Goethe finds the Christian emphasis upon the awfulness of sin obnoxious. Likewise the teachings of the Apostle Paul are rejected by both and both are one in rejecting the ethics of the Christian faith.

Of course, if man is one with nature, if he is divine in essence, then all beliefs concerning good and evil become irrelevant. They have at best only relative value. If, as mystics and idealists maintain, man is identical with God in the deeper recesses of his being, man is no longer in need of a mediator. Through introspection he may realize the God within. No forgiveness is needed, because sin is not a reality with the true mystic. Nor does the thinker need forgiveness, since to him sin is but a condition of ignorance, a state of imperfection, or a necessary step in the quest for truth. The thinker, however, who believes that he can master life's inherent contradictions, man's sin and guilt, by means of an intellectual synthesis, deceives himself. Likewise, a nation that allows itself to be beguiled by Rosenberg's naturalistic self-glorification, falls a prey to idolatry.

Goethe was a Greek in his religious thinking. To him ethics was synonymous with aesthetics. Hence his desire to live life like a piece of art, and that meant, in the last analysis, to live life without regard to divine law. Faust's restlessness typifies Goethe in a peculiar way, for just like his hero Goethe evinced little or no remorse over his wrong sexual relationships. When modern Nazis, represented par-

6. *Der Mythos des Zwanzigsten Jahrhunderts*, p. 114.

ticularly by the *Schwarze Korps*, the elite of the Nazi movement, advocate absolute freedom in sex relations, provided only that the interests of the German *Volk* be advanced, they may justify their principles, in part at least, by the example of the poet laureate of Weimar. Long before Judge Lindsey advocated companionate marriage Goethe practiced it, thus setting a fateful example for many contemporary people who admired his genius.

Again, Goethe had a Julian hatred against the Christian demands of self-denial. Heine and Nietzsche, to mention only a few later thinkers, have acknowledged their debt to Goethe with regard to the Christian ideal of chastity. Rosenberg, in turn, has been most vitriolic in his attack upon basic Christian virtues, such as love, mercy and humility. Writes he:

If the "noble soul be recognized as the highest value, as the axis around which everything else turns, then the ideas such as love, humility, mercy and grace sink down to the second and third level."⁷

In fact, Rosenberg just like Dinter, Hauer, Wirth and Mathilde Ludendorff, makes the bold assertion that "Love and Christianity" have produced a most tragic rupture in the heart of Europe, when the new values and virtues of the Christian faith were put on one level with the highest Germanic virtues of "honor, freedom, pride and courage."⁸ Thus we see again a connection between the self-sufficiency that marks Goethe's life and thought and that of the more aggressive modern Nazi thought. No wonder then that Rosenberg can write of Goethe in the following manner: "Goethe in his *Faust* represented our inner being, the Eternal, which after each recasting of our soul dwells in a new form. Thus he has become the guardian and preserver of our disposition, such as our nation possesses none better."⁹ Rosenberg's philosophy, just like that of Goethe, is the philosophy of the aristocrat.

7. Ibid., p. 232.

8. Ibid., pp. 400-401.

9. Ibid., p. 515.

At this point it may be pertinent to raise the question: Would Goethe be in exile today had he lived to see Hitler's rise to power? Would he find himself in basic agreement with Rosenberg or would he raise his voice in protest against the crudity of National Socialist *Weltanschauung*?

No doubt this question is difficult to answer. Rosenberg himself has suggested that Goethe had he been alive in the Third Reich "would not be a leader in the fight for freedom and reconstruction of our century. There is no genuine greatness without limiting sacrifices. He who was infinitely rich could not so contract himself as to be able to pursue one single goal with ruthless determination."¹⁰ But we dare to assert that while Goethe just like Hegel might stand aside from the conflicts of his people he would hardly summon enough courage to raise his voice in protest against tyranny. It is a well known fact that the agony of the German people under the heel of the Corsican conqueror Napoleon hardly disturbed the man of Weimar. While Ernst Moritz Arndt thundered his scathing denunciation into the teeth of the usurper. While Fichte delivered his *Reden an die deutsche Nation* in the very presence of the French Army of Occupation in Berlin, while even the epicurian Wilhelm von Humboldt and the gentle Schleiermacher were drawn into the vortex of a national upheaval, Goethe remained coldly aloof. Freiherr von und zum Stein, the statesman who knew Luther and read his Bible, was reckoned among Napoleon's most terrible foes. But not so Goethe. The Corsican had nothing to fear from that quarter. On the contrary, Goethe, the man of genius, bowed before the Emperor, the man of manifest destiny. Nor did Goethe believe that the German people would ever be able to triumph over the mighty conqueror. Yet the Corsican, just like Hitler today, waded in blood and committed one depredation after the other. Did Goethe cry out in protest? Not at all! Instead he turned his attention to less weighty matters. The world of politics, where sharp, decisive decisions have to be made, that world Goethe consistently fled or ignored. This may be corroboration

10. Ibid., p. 515.

rated by various incidents in the poet's life, some of which we are about to narrate and interpret. One incident in particular in which Goethe, the statesman, became personally involved, may help us to answer our query as to whether Goethe might have, were he alive today, defied the Hitler regime.

This incident occurred toward the close of the eighteenth century. The participants in this seemingly insignificant event were the impetuous Fichte, the Weimar regime of Karl August and his Minister of State Goethe.

Fichte, who was then lecturing at the University of Jena, had aroused the displeasure of the Weimar authorities in whose territory the University was located. A tract on the French Revolution from the pen of Fichte had made him suspect with the rulers of the day. Nor had his lectures on matters philosophical and theological at the University enhanced his reputation. The entrenched Orthodoxy soon accused him of being an atheist and of teaching doctrines subversive of established government. Fichte, in turn, accused the authorities of despotism aiming at the suppression of the freedom of conscience. The Weimar authorities were not at all eager to lose their fiery professor. However, they merely cautioned him to be a little discreet in the expression of his views. At first Fichte felt constrained to compromise. But when Goethe intimated that Professor Fichte had not expressed himself "properly about the most important mores and matters of state"¹¹ and when the poet-statesman further insinuated that Fichte had revealed a lack of diplomatic discretion in "contradicting the traditional expressions about such mysteries," that is, about God and things religious, Fichte became angry. The proud philosopher inwardly loathed the clever diplomacy of the suave and compromising Goethe. Fichte regardless of consequences defied the Weimar government and in the boldest language defended his conduct as having been above re-

11. Lutgert, *Die Religion des deutschen Idealismus und ihr Ende*, p. 54.

Note: A more detailed account of this incident is found in this excellent work to which I owe a great debt.

proach. The result of such defiance was Fichte's dismissal from his professorship at Jena. And it was Goethe whose influence contributed decisively towards Fichte's expulsion from Jena. The freedom that was denied to Fichte in Goethe's Weimar was granted him in Prussia where he found refuge. King Frederick William III of Prussia, in whose university in Berlin Fichte found a new field of activity, made this laconic observation on Fichte's supposed irreligion: "If it be true, that he is having trouble with the Kind God in heaven,, he may settle that with the good Lord himself; it is nothing to me."¹²

It is worth while to point out that Goethe cast his vote in favor of Fichte's expulsion from Jena not because he disagreed with the philosopher's views on God, but because his aristocratic nature resented Fichte's lack of political acumen and his disobedient attitude toward established authority. Said Goethe: "I for one gladly avow that I would vote against my own son should he presume to use such language (as Fichte did) towards a government."¹³ Lutgert, commenting on this incident, has well said:

It is beyond doubt that Goethe's vote finally determined the issue; for the further intellectual development of Germany it is significant to note that Goethe cast a decisive judgment against Fichte's supposed atheism purely for political reasons. Goethe showed no understanding for Fichte's honesty in boldly confessing his faith as he understood it. Goethe only saw the unpleasant form and did not ponder the inherent right in the matter. This was the more fateful since he himself stood inwardly fully on Fichte's side.¹⁴

In this connection it is intriguing to recall that Kant also condemned his former admirer Fichte in the sharpest manner. The ascetic philosopher of Koenigsberg, the son of Pietist parents, could construct bold metaphysical systems, but neither he nor Goethe were willing to take a stand

12. Lutgert, *Ibid.*, p. 55.

13. Lutgert, *Ibid.*, p. 54.

14. Lutgert, *Ibid.*, p. 55.

and to obey the imperious call for decision. It is therefore not without significance that many of the former devotees of Goethe did reveal no scruples—I am thinking of Gerhart Hauptmann as a warning example—in singing the praises of the ideology and methods of the recent regime in Nazi Germany. Deluded Pietists, largely present in the Free Churches of the Third Reich, have likewise become guilty of shameful compromise with the “revolution of nihilism.”

One more fact needs to be emphasized at this juncture. It is well known that after the War of Liberation, 1813-1815, a strong democratic movement took hold of the German people. Stein's reforms, Fichte's Reden, Arndt's flaming patriotic pamphlets, Gneisenau's creation of a people's army, Humboldt's educational projects, all these aimed at giving greater freedom to the German people. Fichte, who was democrat and autocrat in one, deplored the lethargic German princes and their reactionary tactics. But what about Goethe? He alone found little or no rapport with the new democratic spirit that tried to become articulate. Had he not said on one occasion, “Nothing is more repugnant to me than the majority?” Well has Ernst Heilbronn interpreted Goethe's basic mood when he wrote:

Among the leaders of the time Goethe was perhaps the only one who assumed a negative attitude toward the democratic spirit. Surely, we may find in his sayings suggestions that indicate that he, too, was aware of the necessity of declaring the common people to be of age. But it is nevertheless significant and points to the inner motive of his attitude—it is the insignificant remarks that give us away—that in the “Affinities” the friends are fully agreed that he who would reform the state would have no need of the masses. “Everything bearing on the common weal must be promoted through the unlimited right of the crown (durch das unumschraenkte Majestaetsrecht). This sentence in the mouth of the captain of the novel really corresponds with Goethe's own view of things.¹⁵

15. Heilbronn, *Zwischen zwei Revolution*, p. 231. (My translation).

SUMMARY

Since Goethe's days the spiritual climate of Europe has become decidedly colder. His naturalism, naive and serene, contained explosive depths. When a ruthless scientism and a cruel industrialism began to endanger the Victorian poise of some of his followers they found in Goethe's Grecian calm a haven of refuge. His boundless individualism, however, easily became the foil of an equally ruthless collectivism. Goethe's worship of genius continued as a potent ferment in the Romantic movement, later fructified the Youth Movement which finally disintegrated because of bitter internal conflicts over the *Fuehrerprinzip*. The cult of the man of genius who stands "beyond good and evil" has contributed, we believe, to the rise of the idea of the strong leader or *Fuehrer*. Thousands of German youth, disillusioned by the consequences of a lost war and weary of choosing between tragically conflicting philosophies, welcomed the transfer of their devotion of the contemplative genius to a loyalty centered in a strong and energetic *Fuehrer* with a sigh of relief.

Goethe like Kant and other contemporary idealists also lost contact with the worship of his people. He thus contributed towards the estrangement of the common man in Germany from the Church. Goethe was not openly hostile towards the Church, though he found the Protestant worship dry and unattractive. He evaded the Church for deep moral reasons. At the same time he with others of his time held it to be imperative that the masses go to Church. But this double standard could not endure for long. Goethe, perhaps the most universalistic spirit of Germandom, thus contributed his share towards the dissolution of the Christian faith in German lands.¹⁶ It is to be noted that Goethe once

16. Paul Tillich in his penetrating address "**Stors of our Times**" has well said: "For the enlightened bourgeoisie maintained a rationalized and weakened Christian tradition in order to maintain itself and the social and cultural system in which bourgeois society is rooted. But this "pragmatic" justification of the religious tradition could not prevent its full disintegration and the rise of a complete secularization not only against religion but also of religion itself." *The Anglican Review*, Jan. 1943, No. 1, p. 27.

said: "I have written so much, yet among all my songs there is none that would fit into the Lutheran hymnal." This is a most illuminating admission. It reveals how in Goethe's own experience the Christian faith had become peripheral. But religion must be ultimate and compelling, otherwise it decays. And Goethe is an eloquent witness to the fact that the worship of nature which he cultivated cannot satisfy. It creates an inner spiritual vacuum into which any strong and ruthless dogma, subversive of God's glory, may find lodgment. Modern Nazi dogma has found this vacuum useful for its daemonic purposes.

The Emergence of the Christian Ministry

BY ASSISTANT PROFESSOR THERON D. PRICE

Department of Church History

The ministry, as with the church itself, must be studied with its essentially two-sided character in mind. On the one hand, it must be approached appreciatively and sympathetically (as from within) in an effort to realize its own genius, its spiritual import, or its fundamental religious meaning in relation to the intention of God. On the other hand, it must be approached historically and critically (as from without) in an effort to trace the development of its form, its structural relation to the empirical church, or its *modus operationis* within a given historical context.

Connected with the first approach would be such questions as: What is ministerial calling? What are the basic religious prerequisites and functions of ministering? What relation does the ministry sustain to the Kingdom of God, or, What does God seek to accomplish through the ministry? Associated with the second method the questions arise: Whence is ecclesiastical authority? By what norms should the church govern its own action in translating its absolute meanings into relative institutions and programs? Along what lines and under the pressures of what stimuli did the ministerial forms emerge?

This paper shall concern itself with this last question which can be dealt with, though answered only in part, in the light of extant historical evidence. The terminology of the *New Testament* and the *Apostolic Fathers* is first examined to find the lines of development of the forms of ministry of these first Christian leaders and spokesmen. Next is traced the historical emergence of that ministry *from* its functional simplicities and charismatic authority, *through* its necessary recognition of certain changing circumstances primarily in the church but also in the world, *to* the catholic ministry as a bulwark of apostolicity and thus of orthodoxy.

*The Ministerial Terminology of the New Testament and
Apostolic Fathers*

On such a disputed question as the nature of the New Testament ministry, one is hesitant to speak at all. Let it be said that capable scholars, of devout Christian purpose have often arrived, after intensive study of the evidence, at apparently irreconcilable conclusions on the whole matter. An examination of the major terms within which the concept of ministry is carried will, at least, give each one some basis for arriving at or re-examining any position of his own. The words which we shall more closely examine are Apostle, Prophet, Teacher, Bishop, Presbyter, and Deacon.

Apostolos, (apostle, missionary, emissary) as used in the New Testament, must be interpreted in the light of Hebrew-Jewish terminology and usage.¹ The word *shalach* to send, whence *shaliach* (one sent, an apostle) is regularly translated in the LXX by *apostellein* to send, to send forth.² The range of the *shaliach's* authority and the type of his functioning are to be seen in the following facts:³ He may be the representative agent or messenger of an individual, of a corporate body or of God himself. His authority to act is derivative and untransmissible, but is just as absolute as the intention of the Sender cares to make it. The action of the envoy commits the Sender. The conditions or terms of his commission are definite and his authority, complete within limits, extends no further than these terms.⁴ After the accomplishment of the assigned duty, the authority, received for its performance, reverts to the individual, group or Deity. My attention was directed by Manson to the point made by Rengstorff⁵ of the confinement to the boundaries of Judah of the activities of their *sheluchim*.

1. Rengstorff in Kittel, **Theologisches Woerterbuch zum Neuen Testament**, I, 418.
2. Cf. Kittel, **Woerterbuch**, I, 399-402.
3. This part of the paper is heavily indebted to Manson, **The Church's Ministry**, Ch. II.
4. The idea of a permanent official mark being bestowed is therefore foreign to the usage. Cf. Rengstorff, **op.cit.**, I, 427.
5. Rengstorff, **op.cit.**, I, 418, lines, 25-27. See Manson, **op.cit.**, p. 39.

They were not, therefore, as in the Christian usage of the word, *foreign* missionaries.

People described as *sheluchim* (*apostoloi*) are found doing the following things: pronouncing words received direct from Jehovah;⁶ heading a deputation to another city; officially bearing encyclical letters from their rulers⁸ (in which sense Paul was probably a Jewish apostle to Damascus);⁹ effecting vigorous reforms, disciplining, to the point of deposing from office, even chiefs of synagogues and priests, and restoring good order;¹⁰ taking collections on behalf of other groups of the Jewish people and in support of their Rabbinate. While present in a community to which they were sent, they assumed responsibility of apologetic and polemic against religious competitors;¹¹ and served as liturgy-leaders in the congregation. Though they functioned as leaders of worship, they were, according to the very terms of their apostolate, unable to do anything as representatives of the congregation which the congregation was unable to do for itself. They were not priests, therefore, in any sense of that much-abused word.¹² When they acted not as the envoys of individuals or of congregations but of God, their power to do what God can do, was, by His leave, sufficient. Thus miracles could be performed, as is so vividly illustrated in the cases of those early *sheluchim*, Moses, Elijah, and Elisha.¹³

Three things further, of general nature, may be remarked concerning the Jewish apostolate. The first is that those chosen for this responsible role were always eminent in the affairs connected with the Sender. Second, as the

6. Abijah to the wife of Jereboam, **I Kings** xiv. 6.

7. Josephus, **Antiquities**, XVII. ii. I.

8. Eusebius, **Commentaria in Isaiam**, xviii, lf. (Migne, P. G., Vol. XXIV). I owe the reference to Harnack.

9. Cf. Harnack, **Mission and Expansion of Christianity**, I, 329 ff.

10. Epiphanius, **adv. Haer.** xxx. 4. Quoted in Harnack, **op.cit.**, I, 329.

11. E.g. against the Christians, in the cases referred to by Justin Martyr, **Dialogue with Trypho**, ch. 17. He adds that they were picked out for this purpose.

12. A very telling point is made by this by Manson, **op.cit.** p. 42.

13. Cf. **I Kings** 17:21-23 (Elijah), **II Kings** 4:34-36 (Elisha), **Exodus** 14:21 (Moses).

prayer- and worship-leaders (at least of the *early* Synagogue) they held no status, and belonged to no order—they exercised a function. Third, on returning to their place they acted in an advisory capacity in serving the interest of the Law.¹⁴

When one seeks to understand the meaning of the apostolate in the New Testament, it must be in this general setting. Jesus sends forth His *sheluchim* to teach His message, to announce His Kingdom, to exorcise demons, to effect miracles. They are to do what He was doing, and are to do it in His way.

If what has been said regarding the untransmissible nature of their calling and apostleship, the functional character of their activity, and the limitation of not only externally doing His will but also of acting in His spirit and by his methods—if this all be true, students of the New Testament, and those interested in the forward movement of the Church and Kingdom, must ask themselves again, What is the nature of Christian calling? What is the meaning of ministerial orders? What is Apostolic succession? And, how proximate to our denominational lines does the Holy Spirit feel obliged to move?

The second term at which we must briefly look is *Prophet*. The *prophetai* were spokesmen for God. Their prominence in post-restoration Israel is partially indicated by the official bans which were placed upon their activities and by the number of apocalypses which they wrote. In Jesus' day they enjoyed popularity and authoritativeness. Both John the Baptizer and Jesus were called prophets.¹⁵ False prophets are many times mentioned.¹⁶ The Essenes were thought to have the gift of prophecy. Philo of Alexandria thought of himself as a prophet, and Josephus speaks of himself as having openly played the role of prophet before the Emperor Vespasian.¹⁷ In the New Testament

14. Cf. Harnack, *op.cit.*, I, 330.

15. *Lu.* vii. 26; *Matt.* xxi. 11, etc.

16. *Matt.* vii. 15; *II Pet.* ii. 1, etc.

17. Josephus, *Wars*, iii. 8. 9.

they were men of vast importance. They might speak impromptu, as they received a word from the Lord for the congregation, and their message could take the form of prediction,¹⁸ or be the means of effecting a commandment of the Holy Spirit,¹⁹ or embody the divine intention as directed toward peoples, nations, tongues, or kings.²⁰

In the age of the Apostolic Fathers, whose writings may be dated from A.D. 90 or 100 to cir. 150, a transition is traceable, in broad outline, from a functional and charismatic ministry to a ministry of orders based, in the case of the bishop, on apostolic succession. Hermas' *Shepherd* is still more generously inclined to prophecy than to any other ministry, the author himself being a prophet.²¹ The *Didache* possibly marks the stage of transition from a ministry of prophets and teachers to a regular ministry of graded orders.²² Clement of Rome in his *Epistle to the Corinthians* is the first to mention apostolic succession.²³ He thought of his own work in prophetic fashion,²⁴ but is most impressed with the authority and dignity of the presbyterate and/or episcopate.²⁵ When one reads the Ignatian epistles, even the ones of incontestable genuineness and in the shorter recension, one is made conscious that the greatest ecclesiastical fact, for this author, is the monarchical bishopric.²⁶ The office, in Ignatius' letters, is not based on apostolic succession, it is by charismatic appointment. There is no diocese, only a local church under the surveillance of this sole-governing bishop.

Teachers (didaskaloi) are mentioned once by Paul after apostles and prophets.²⁷ Again by Paul, they are placed fourth after apostles, prophets, evangelists—and are appar-

18. Acts xi. 27; xxi. 10.

19. Acts xiii. 1.

20. Rev. x. 11.

21. Mandates, xi.

22. Didache, xi, xiii.

23. Ch. xlii.

24. Ch. xl.

25. Ch. xliv.

26. Trallians, ii, iii. Ephesians, iii, vi.

27. I Cor. xii. 28.

ently coupled with shepherding as with the teaching function.²⁸ Something of the authority and prestige of the Jewish Rabbinate attached to this function in the primitive Christian communities. That it was an office which might be coveted by the disciples themselves is indicated by Jesus' likening its honor to that of special consideration at banquets, chief seats in synagogues and recognition in public squares. It were better that His disciples not call one another Rabbi.²⁹

All three primitive Christian "officers," apostles, prophets and teachers were prominent in Judiasm. But it would seem that they were never grouped together in what might be described as Synagogue "orders." In the early church, certainly in the *New Testament* and in the *Didache*,³⁰ their activity was a functional charism and not an elected office.³¹

The next great term which claims our attention is *Bishop*, *episkopos*. In addition to the spiritual officers of the church at large, other functional and elective offices developed in response to contemporary need and circumstance within the local church. If the church was to be not of the world, it yet must be *in* it. It was not only inevitable but proper that the church should adopt the best means at its disposal for effecting its ministry in its own specific situation. Here was a group of people who had been created a church. A practical form of organizational self-expression must be devised. Here was the world of men all about the church, themselves a part of quite specific cultural traditions, of profound individual and sociological needs, of various religious temperaments and outlooks. The problem of the church effecting its ministry in such a context demanded for its solution not only the harmlessness of doves but the wisdom of serpents. Specific demands gave rise to specific functions. Those performing these functions are several times mentioned in Paul's letters as "helpers,"

28. Eph. iv. 11. The dropping out of *tous de* before *didaskalous* joins teachers with *poimenas*. Though it does not necessarily identify them.

29. Matt. xxiii. 6.

30. *Didache*, xi, xii, xiii. Cf. *Hermas*, *Mand.* xi.

31. Cf. *Harnack*, *op.cit.*, I, 334ff.

"leaders," "presidents," "servants," and "those who show mercy." In contrast to the tasks of Apostles, Prophets, and Teachers, these functions do not derive from Jewish "offices" alone. I am myself more impressed than is Lietzmann³² with the influence of contemporary secular parallels and antecedents on these functions which Hatch has stressed in their explanation.³³ In Paul's salutation to the Philip-pians (i. 1) he applies the names to these functions which are to be the permanent titles of the historic ministry: Bishops and Deacons. It seems to be out of these problems or organization and practice engendered by the church's repeated contacts with the world, that there arose this need for local officers, whose qualifications were not primarily charismatic but practical. As Lietzmann says:

"Their task was to care for the secular business of the individual church, including the prime concern of looking after those in need."³⁴

A bishop is one who exercises oversight (*episkope*) in the doing of works of love in the local congregation and in financial management of the church's program. A deacon is one who performs a service (*diaconia*), especially a table service. They assisted bishops and/or presbyters in the celebration of the Lord's Supper, taking some to those who were absent.³⁵ Those absent were, in the main, sick. This led to an enlargement of the diaconal responsibility: he was to be a bishop's adjutant ³⁶ in the celebration of the mysteries, in the care of the sick, and in the administration of various charities.

The office of *Elder* (*presbyteros*) is so intimately related to that of bishop as to demand some comment at this point. The term *Presbyter* was frequently used in the New Testament especially in *Acts*, the *Pastorals*, and the *Revelation*.

32. Lietzmann, *The Beginnings of the Christian Church*, p. 191.

33. Hatch, *Organization of Early Christian Churches*, Lectures V & VI, (especially p. 113ff.).

34. Lietzmann, *The Beginnings of the Christian Church*, 190.

35. Justin Martyr, *First Apology*, lxxv, lxxvii.

36. Cf. *Apostolic Tradition of Hippolytus*, (which reflects church life at Rome cir. A.D. 175), quoted by Manson, *op.cit.*, 66ff.

In Judiasm elders seem to have functioned as counselors in the ruling of the people,³⁷ and to have helped in the adjudication of public justice.³⁸ The seventy elders of *Exodus* and *Numbers* seem to have been a sort of governing parliament after the corporate life of the Hebrews rendered their patriarchal system no longer practicable. This group seems possibly to have been the forerunner of the Sanhedrin which was a body of seventy governing elders. When we find them in the early church they have functions similar to those of Jewish elders.³⁹ They were ordained for their work.⁴⁰ The author of *The First Epistle of Peter*, who writes as an apostle to the dispersed elect of Asia Minor, exhorts the elders of these Christian groups as a fellow-elder (*synpresbyteros*). To them he says: Shepherd the flock, exercise the oversight,⁴¹ and be an example in unselfishness and co-operation.⁴² When at Miletus, in conference with Ephesian presbyters, Paul has quite instructive things to say.⁴³ He reminds them of his own lowliness, courage, sense of urgency, and persistence while in Ephesus. He declares his own ministry to have been received from the Lord, and its specific subject matter to be the Kingdom of God. Now of necessity the responsibility there is their own. What should they do? Let the apostle tell us himself:

Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers (*episkopous*), to shepherd the church of God which He acquired through the giving of His very life (vs. 38)."

Inasmuch as their "title of the oversight" might be an object of strife, Clement of Rome⁴⁴ seeks to guard its prerogatives and dignity with the sanction of apostolic succes-

37. II Sam. v. 3: Acts iv. 8.

38. Lam. v, 14.

39. Cf. Acts xv. (The account of the Jerusalem Council.).

40. Acts xiv. 23; Titus i.5.

41. Though textual considerations leave the authenticity of this phrase highly dubious.

42. I Pet. v. 2f.

43. Cf. the whole passage, Acts xx. 17-38.

44. Clement's First Epistle to the Corinthians, xlv. The succession seems to extend to Deacons too,

sion. In the same chapter he used "bishop" and "presbyter" as interchangeable terms.⁴⁵ These terms in his letter indicated an elected office (not *order*), which could be cancelled, even if unjustly, by the Corinthian church. If they were appointed in a succession by apostles, they were appointed as well "by other eminent men" also, and "with the consent of the whole church."

The *Didache* (xv.), in listing bishops and deacons, along with prophets and teachers, makes no mention of elders. Such an omission possibly implies, in the district to which the *Didache* applies, an equivalence of the terms bishop and elder.⁴⁶ It must be remembered, however, that this equivalence is only inferred.

The so-called *Second Epistle of Clement*, which is certainly a homily, does not use the word *episkopos*, but (ch. xix.) the presbyters are mentioned, of whom the preacher (writer) is one. He may have been a sort of chief presbyter (a parochial bishop) but this is impossible of proof.⁴⁷ Hermas' *Shepherd* gives precedence to prophets, and uses "bishops" and "presbyters" interchangeably. Their duties are connected with hospitality, charity, and the protection of widows and needy.⁴⁸ Polycarp, friend of Ignatius and disciple of the Elder John, writes for himself and for those who are the-with-him-presbyters to the church God sojourning at Philippi.⁴⁹ He writes not by virtue of authority vested in his office, but at their invitation (ch. iii). The very duties which Hermas had described (*Sim.* II. ix. 27) as belonging to the bishop are here in Polycarp (ch. vi.) assigned to presbyters, with whom he seems to class himself. The diaconate is mentioned too (ch. v.), though the episcopate, as such, is not.

Ignatius of Antioch, between A.D. 100-117, is the first definite witness to a clearly-drawn three-fold ministry of

45. This equivalence is discussed by Lightfoot, *Apostolic Fathers*, I. i. 69. The passage is ch. xlv.

46. Cf. Manson, *op.cit.*, p. 59, note 3

47. Cf. editor's note 13, *ANF.*, VII, p. 522.

48. Cf. *Mand.* II. xi, *Sim.* III. ix. 27.

49. Polycarp, *Epistle to the Phillippians* (Salutation).

Bishops, Presbyters and Deacons. The episcopate in Ignatius is not grounded in apostolic succession—apparently he had no such concept—but he accounts it more charismatic than is true of *Hermas*, the *Didache*, or, by inference, of *Clement* and *Polycarp*. These saw prominent accidental and contingent elements attaching to the episcopal function. With Ignatius it is otherwise. His *Epistle to the Smyrnaeans* best shows his (ecclesiological) position. All Christians are to

follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons as being the institution of God. Let no man do anything connected with the church without the Bishop.⁵⁰ Just as where Jesus Christ is, there is the Catholic church, even so wherever the bishop shall appear, there let the people be also (ch.viii).⁵¹ Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as He is to the Father.⁵²

In the *Epistle to the Trallians* he says,

Let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the Presbyters as the sanhedrin of God, and assembly of the apostles. Apart from these there is no church.⁵³

The major emphasis touching on the episcopate in Ignatius is that the presidency over the Eucharist belongs to the bishop or to his deputy, and that the episcopate is the ground of unity in the church.

Much consideration should certainly be given to the question as to the measure in which Ignatius speaks as an innovator and/or to the measure in which he interprets

50. *Smyrnaeans*, viii, short recension. cf. *Philadelphians*, iv.

51. This is the first time the phrase *he katholike ekklesia* is used. "Catholic" here has the purely untechnical meaning of "universal."

52. *Smyrnaeans*, ix, long recension. Cf. his *Epistle to Polycarp*, vi.; *Trallians*, xii.

53. *Trallians*, iii. Cf. Irenaeus, *Against Heresies*, III. xxiv. 1.

the authentic tradition within the context of a new pattern of circumstances.⁵⁴

Several things of importance need be said in summary of matters presented thus far. The first is, that much of what would be most instructive for our understanding of the church's life and ministry before around A.D. 150, was taken for granted by the extant authors and so not discussed at all. Again, the extant materials are, comparatively speaking, scarce and weighted with ambiguities. Also, this period itself is one of transition. This means that as yet there is no absolute fixity of institutional forms or cultic practices. Further, one must remember that the church's development nowhere followed the line of unilateral evolution, nor did it simultaneously unfold in the various regions of the Roman Empire to fit a uniform pattern. More, words bearing on our subject which appear in the literature of the *Apostolic Fathers* must be interpreted with extreme care. Much, even of Ignatius' terminology, simply does not connote all that is suggested by its medieval usage. Still further, it is recognized by all who have studied the problem that apostolicity is separable from the *form* of the ministry which embodies it.⁵⁵ Finally, it should be said for the sake of truth and in the interest of common understanding that the activity of the Holy Spirit of God was not limited to any one type of church constitution, whether episcopal, presbyterial or congregational.⁵⁶

So much for the evidence which, due to the limitations of time, space and ignorance, is altogether too skimpy. How the evidence, of which this is so small a part, will be interpreted will depend largely on the presuppositions which underlie our (ecclesiological) tradition and dogmatic. The question has traditionally been put: is the *form* of the ministry from above or below? If answered "from

54. Manson, *op.cit.*, p. 68f. stresses the former alternative; A. M. Farrer and G. Dix in Kirk (ed.), *The Apostolic Ministry*, Chs. III and IV, the latter.

55. This is true of even the splendid "high-church" study of Bishop Gore, *The Ministry of the Christian Church*. Cf. pp. 72-76.

56. Cf. Aulen, *The Faith of the Christian Church*, pp. 339-341; Manson, *op.cit.*, 76.

above," it means that Christ instituted a (graded) ministry, not only empowered from above as to function, but sanctioned from above as to form.⁵⁷ If answered alternatively, it means that the ministry is a result of the church hearing God's call, and certain representatives of the church being ordained to minister this calling in the face of the broad human need which is its immediate point of reference. If one may put the question in quite blunt form, so that its implications may stand forth with unmistakable clarity: Does the ministry have a church, or does the church have a ministry?

It is usually said that representatives of "ministry-from-above" hold a "high" view of the ministry and others a "low." It is submitted that this terminology is inaccurate and misleading. That is a "high" view of the ministry which, within the context of Biblical revelation and historical realism, most adequately sees the intention of God and the ways of His working. That is a "high" ministry, regardless of what historic form it take, which contributes most to the perfecting of the saints, to the building up of the body of Christ, to the unity of the faith, and of the knowledge of the Son of God—which helps to produce Christians who are no longer children but mature men, who can stand in the face of the winds of unwholesome teaching, craftiness and error—men who speak truth in love and grow up in all things into him who is the head of the body, Christ.⁵⁸ This total aim of people and ministry must always be the point of reference for that community of prayer and effort which is the church. This "high" view must always dictate the principles by which our institutional accommodations are made. And our accommodations must be made not on the false (and ultimately idolatrous) basis of absolutizing what was itself once a relative accommodation, but with a view to magnifying the Christ who indwells His church,⁵⁹

57. Loofs, *Symbolik, Erster Band*, p. 218-223, (especially footnote No. 6, p. 218) has discussed this question under the heads of *potestas ordinis*, *potestas magisterii* and *potestas jurisdictionis*. Cf. Manson, *op.cit.*, 79-81.

58. Eph. iv. 12-15. Cf. II Cor. iii-vii.

59. Rom. xii. 4-8; Eph. iv. 1-7.

and to giving functional significance to the members which constitute His body.⁶⁰

The ministry, in so far as it is a *Christian* ministry, exists by virtue of a calling from Christ. It is an instrument for the expression of the good news of the manifest presence for our redemption of the blessed God.⁶¹ It is not reporting committee on man's latest religious interests and efforts. It is a reflection of—in a profound sense the continuation of—the Messianic ministry of Jesus.⁶² His is the one essential ministry. From His all others depend and derive. By the motive and method of His ministry all true ministering must construe its dependent and derivative functions.⁶³ Jesus Christ is the head of the ministry as of the church. Any grades of ministry must ultimately be measured by their degree of participation in the spirit and will of Christ—by the measure in which they bring to completion in the church and in history what was lacking of His afflictions. It is a living and present Christ who exercises sovereignty over the church and over history. He needs no vicar who is present Himself.

The church as the body of Christ is the tabernacle of His spirit. All its parts, having various functions to be sure, are yet organically related in the body and are led by His Spirit. Manson says:

All ministries are functions exercised by the Body of Christ through organs which are organs of the Body. Consequently it is the church which is apostolic, and the apostle is an organ of the Church.⁶⁴

Considerable attention must be given to the idea of the various ministries as being Christ's gifts to the churches.⁶⁵ Apostles, prophets, evangelists, pastors, and teachers are not necessarily His equal gifts, but they are necessarily equally His

60. I Cor. xii. 28-31. Lietzmann, *The Founding of the Church Universal*, 64f.

61. I Tim. i. 11.

62. Manson, *op.cit.*, pp. 20, 24, 84f. 100.

63. *Ibid.*, pp. 21, 30f, 76f, 95, 100

64. Manson, *op.cit.*, p. 100. Cf. pp. 32f, 87-89.

65. Ephesians iv. 11-12. Cf. Rengstorf in Kittel, *Woerterbuch*, I, 431-438.

gifts. What He has given not even modesty may reject. These men are ministers of the Word of God and the Christian sacraments. They are ministers of the Gospel of Jesus Christ. They are not the objects of a pretty compliment which a congregation has bestowed by calling them. They are not the religious proxies for people who are too busy or important to look after these lesser (!) matters themselves. What they receive from Jesus Christ of gifts of the Spirit, the congregation neither gives nor takes away. The ordination of ministers by the congregations is a recognition of gifts Christ has already made.⁶⁶

Now just as the church sustains a relation of a sort to the world, so does the ministry. Sociologically, one may see common elements in the "religious" and "secular" traditions and forms. Ethically, too, this is true, in the empirical church. Prophetically, and in the true church, ethically, the relation is not one of contact and accommodation. It is one of encounter and challenge. The minister has something to say to the world. He proclaims the facts and meanings of the person and work of Jesus Christ. He relates these to the life context of those whom he seeks to save. A very uncompromising gospel can be preached with proper effectiveness so long as it is done in love (*agape*). Some preaching that enjoys the appearance of uncompromising godliness, is itself a demonstration of worldliness by its gross misunderstanding of sin and godliness, and by its utter lack of *agape*. Both God and the Devil can best be found at church. The proclamation (*kerygma*) and the teaching (*didaskalia*) must expound the gospel, seek with blood-earnestness a commitment of life to the Lord of the Gospel, and aim at building those who are won into the Body of Christ, into the Church of God.

The Changing Church and Changing Ministry

Thus far our interest has centered on the ministry of the apostolic and sub-apostolic era. Something of the begin-

66. Cf. Manning, *A Layman in the Ministry*, 152-160. I owe the reference to Manson, *op.cit.*, 89ff.

nings have been noted and the direction of their movement has been sketched along the lines indicated by some of the extant documents. We now turn our attention, more briefly, to the second part of the original question: Under the pressure of what stimuli did the ministerial offices emerge from New Testament beginnings, through the sub-apostolic ministry of the first half of the second century, to arrive at last in the historic forms which characterized the Old Catholic Church of the late second and early third centuries? In so far as the Christian movement did not transpire in a vacuum, it was always, with greater or lesser directness, in touch with other forces of history-making. Institutionally, it was operating in a world of organized movements many of which were held together similarly to itself.⁶⁷ Cultically, it was but one contender for the religious loyalties of the Roman Empire.⁶⁸ Intellectually, it was surrounded by competing philosophies.⁶⁹ All these influenced the emerging Christian institutions. In this paper we are to consider, however, only those forces which operated from *within* the Christian movement itself to affect the ultimate forms its ministry was to assume. These forces are the "heretical" and "schismatic" movements which are so characteristic of the second century—especially its last two thirds. These movements include certain Judaizing sects (such as the Ebionites and Elkesaites), Marcionism (an anti-Judaic, semi-Gnostic reform movement), Gentile Gnosticism (a label which covers a far-from-homogeneous group of movements within the church itself, of which the most significant representatives were Basilides and Valentinus), and Monarchianism (intentionally an orthodox but actually an irregular theology of

67. Hatch, *op.cit.*, p. 114, finds that all of the terms, collective and particular, used for early church officers, have antitypes in their contemporary secular organizations. Some were used in imperial administration, some in municipal corporations, and some in voluntary associations.

68. Others were Judaism, especially Diaspora Judaism, a not-nearly-so-dead-as-some-have-written Roman paganism, and the oriental mysteries. On each of these there is, of course, a lush literature.

69. Which included Epicureanism, Stoicism, Platonism, Hellenistic Judaism.

two distinct schools, which began in an effort to secure the monotheistic interpretation of the Godhead, over against those whose particular formulations of the deity of Christ had virtually resulted in a doctrine of two Gods). These are the movements which may best be described as heretical. One primarily schismatic movement may be noted, Montanism.⁷⁰ This was a protest against the increasing laxity in the church's corporate life, against the decline of charismatic pronouncements and against the fading-out, in some quarters, of the apocalyptic hope.

These movements constituted what has often been called, The Inner Crisis of the Churches in the Second Century.⁷¹ Official reaction of the churches to these movements which threatened their integrity and unity, marks the beginning of the rise of the Old Catholic Church. The very powerful and historically influential theology of the Old Catholic Church is to be found in the writing of an easterner living in Southern Gaul, Irenaeus of Lyons, and of a jurist living in North Africa, Tertullian of Carthage. The primary lines of this official reaction are three. First, the elevation of the Baptismal Confession into a Rule of Faith (a *Creed*, which aimed at counterbalancing the heretical doctrines, especially of the Gnostics, with the primitive teaching).⁷² Second, the beginnings of an authoritative collection of New Testament writings (a *Canon*, which sought to offset the influence of spurious documents with genuine).⁷³ Third, the tightening of the lines of ministerial jurisdiction (a *Monarchical Bishopric*, which sought to negate the unauthorized and novel traditions of heretics and schismatics by the affirmation of an ancient episcopal tradition in an unbroken succession certified by bishop-lists). All three of these

70. All these movements may be studied in histories of the early church.

71. E.g. by K. Heussi, *Kompndium der Kirchengeschichte*, p. 36.

72. Misinterpretation of this can possibly be avoided by reference to Lietzmann, *The Founding of Church Universal*, p. 148.

73. This is not to suggest that the Canon of the New Testament was completed by cir A.D. 200. It is but to say that the later official canon rests on preliminary formulations, which had been made, with some variation and uncertainty, by that time. Cf. R. Seeberg, *Textbook of the History of Doctrines*, I, 135.

things, to be sure, had antecedents in the pre-catholic period. The nearest thing to novelty was the insistence on the third bulwark, the monarchical episcopate. Psychologically, one may possibly believe that the greater insistence with which it was stressed—as compared with canon and creed—was in direct proportion to inner doubts concerning its absolute validity and to the documentary *lacunae* which weakened its substantiation.

By the last quarter of the second century the basic lines of the universal, visible church had been drawn. Gradually, unostentatiously, and apparently inevitably, “the common life in the blood of Christ” was being gestated within a noticeably modified matrix. In transit the changes are not too obvious or remarkable. In retrospect they are both. As one writer has summed them up:⁷⁴

Around A.D. 50, he belonged to the church who had received baptism and the Holy Spirit and invoked Jesus as Lord; around A.D. 180, he who acknowledged the Rule of Faith, the New Testament canon and the authority of the bishop.

No comment is needed on the truth of this pointed remark.

The common element in all three of these Old Catholic developments was apostolicity. The Creed which developed out of the baptismal formulae was an *apostolic* creed, the first formal contribution to the establishment of orthodox dogma. The Canon, resulting from a process of sifting and reduction of the whole body of primitive Christian literature, had as its criterion of acceptance an *apostolic* authorship or sanction.⁷⁵ The Episcopate derived its special significance, at the end of the second century, more than anywhere else from its claim to *apostolic* succession, jurisdiction and authority. Allegedly, and, in a sense, really, it sought the perpetuation of teaching which was of apostolic institution. It cohered by means of a chain of succession which was unbroken. They thus became the bearers of the infallible *char-*

74. K, Heussi, *op.cit.*, p. 44. Cf. pp. 40-44.

75. Cf. Irenaeus, *Against Heresies*, III. i. 1.

isma veritatis, and the holders of the apostolic prerogative of dogmatic definition.⁷⁶

It is in connection with the history of the emergence of the episcopate as above described, that we encounter the most difficult problem connected with the interpretation of the second century ministry. The problem is: How did what happened to the apostolate happen? The documents bearing on the matter, which may with some safety be dated in the last quarter of the first century—the *Apocalypse*, the original *Didache*, I *Clement*, II *Timothy*, and probably I *Timothy* and *Titus*—are both instructive and, on this point, ambiguous. Certainly, to around A.D. 100 the apostolate is visibly continuous. It then goes, as it were, underground. There is some basis for holding that its continuation was provided for by the apostles themselves.⁷⁷ It becomes impossible to trace the apostolate, if it existed at all, in the literature of the second century to the reign of Marcus Aurelius (A.D. 161-180). From this time it re-emerges in a new, or at least greatly modified setting. The witnesses to this emergence are the author(s) of the *Martyrium Polycarpi* and Hegesippus, Irenaeus and, later, Hippolytus. What they have to offer, along with all subsequent believers in the historic episcopacy, is that the apostolate was absorbed and perpetuated by the episcopate. In treatment of the question of how this came to pass, there are almost as many schools of thought as there are independent historians. The main theories may be very briefly indicated.

Lightfoot, of Cambridge, in his famous essay⁷⁸ sees the term *episcopos* as synonymous with *presbyteros* (p. 151), the former being better understood in a Greek and the latter

76. Irenaeus, *Against Heresies*, III, i. iii. The relation of this emphasis to the Roman primacy is discussed by Duchesne, *Origines Chretiennes*, pp. 455f; and by Fuller, *The Primitive Saints and the See of Rome*, pp. 21f.

77. Just how much basis, I am as yet not ready to venture an opinion. The matter is discussed from an affirmative point of view by G. Dix in Kirk (ed.), *op.cit.*, pp. 266ff. There is also evidence justifying a negative position.

78. "The Christian Ministry," first printed in his *Commentary on Philippians*, and here cited from the collection of *Dissertations on the Apostolic Age*, 1892, pp. 137-246.

in a Jewish context. (p. 151f.) Their duties became primarily two, especially as with the passing of time the visits of apostles and evangelists became less frequent: to govern and to instruct the congregation (p. 152f.). The office of bishop gradually developed out of functions which might be described as belonging to a chief presbyter. As related to apostles and to presbyters, Lightfoot sees the episcopate being formed not out of the apostolic order by localization of that office, but by elevation out of the presbyterial office (p. 155).

Harnack, of Berlin, in a sense a disciple of Hatch, posited a two-fold ministry: First a catholic (in the sense of "unattached to any local congregation") ministry based on charismatic appointment. This included the apostles, prophets and teachers. Second, a local ministry of presbyter-bishops and deacons, which offices were reflections of secular models. He thinks that the historic catholic ministry had arrived when the local bishop has come to be thought of as an officer in the universal church. Such "church" officials—as distinct from "local" officials—existed only after the episcopate had been interpreted as an organization intended to perpetuate the peripatetic apostolate. It is the confluence of apostolic and catholic significance attaching to the episcopate which largely explains the elevation of the bishop's authority to that of *monarchia* and the extension of his realm from local congregation to diocese.⁷⁹

Sohm, a Leipsig professor of Law, whose *Kirchenrecht* I know only at second-hand, and through Lowrie's use of it, saw the constitutional aspects of church and ministry take form and harden independent of secular models and in keeping with the laws of their own inner life. All officers were originally charismatics. Bishops were presbyters whose eminence increased through their selection to preside over the Eucharist.⁸⁰ There is now in several places a new interest in Sohm's work.

79. Cf. Harnack, *Mission and Expansion of Christianity*, I, 343ff; *The Constitution and Law of the Church*, *passim*.

80. Cf. the excellent chapter of Johnson, "The Emergence of the Christian Church in the pre-Catholic Period" in Willoughby (ed.), *The Study of the Bible Today and Tomorrow*, p. 360.

Perhaps the most famous of the treatments of the episcopal-catholic view that bishops are the successors of the apostles is that of Bishop Gore of Oxford, *The Ministry of the Christian Church*.⁸¹ Gore held that the ministry was instituted "from above" in the person of the apostles (p. 69). But the apostolate was by nature not a perpetual office. Its original responsibility for proclamation and resurrection-witness must be absorbed in the later responsibilities of the total church, including the pastoring of souls and the mediating of the mysteries (pp. 70ff). The institutional life of the church is dependent on the permanent ministry of truth and grace, word and sacraments, which institutional life is secured by the succession from the apostles of those who can, thereby, validly and authoritatively transmit that ministry to others (pp. 115g). The principle of succession is more important than even the episcopal form of the ministry (pp. 72ff.).

A little book, upon which this paper has heavily leaned, the cogency of whose argument is in no respect proportionate to its size, is *The Church's Ministry*, by T. W. Manson of Manchester. Enough of his thought is to be found in an earlier part of this paper to render unnecessary a separate description in this connection. Streeter's *The Primitive Church* was a conscious attempt to offer a *via media* through these perplexing problems. It has, from this very fact, elements of both strength and weakness.

Perhaps none of the answers to the question of how the episcopate became, by A.D. 180-200, the bulwark of apostolicity and thus of orthodoxy, can ever be accepted with full satisfaction. That the episcopate did become the historic bulwark of apostolicity and orthodoxy and with tremendous significance for that day and for this, can be neither denied nor changed.

It has been easier, in connection with this topic, to pose questions than to give answers. Since the answers in part run out of history into dogmatics, let the conclusion deal not so much with answers as with

81. Its positions are now supported and expanded by a work of high merit, Kirk (ed.), *The Apostolic Ministry*, 1946.

*Certain Unscientific Postscripts in Reflection
upon the End of a Brief Study*

The first class of these postscripts has to do with contemporary problems, and may be put as follows: If apostolicity in both church-government and teaching, pertains to the church and not to a part only, how can the service of the word and worship of God be effectually restored to the whole church? In extension of this thought, how can the creative capacities of individual members, with their highly varied gifts, best be utilized to serve the interests and contribute to the health of the whole body? Akin in nature to this problem is that of keeping the purely human elements of our organizations and institutions fluid enough effectively to meet the ever-changing circumstances which are a part of the very lives and situations we are seeking to redeem. Another face of this same matter is the problem of distinguishing the absolute and the relative in our religion, so as to avoid any modification of the absolute (that which is truly divine and apostolic), or any sanctification of the relative (the words and forms through which the divine and apostolic is expressed). And similar to this is the problem of seeing both God and the human order so clearly that they can never be either identified or separated. Only within the tensions of seeking that redemptive rapport of the two (which is the aim of the gospel) shall we be able to receive our message as a prophetic word from God. Only in such a ministry shall we avoid generating our own message, in terms of which the contemporary secularism and the *status quo* were not only left essentially unchallenged, but rendered the more insidious by the very spirit of piety which we breathe into their unredeemed structures.

The second class of postscripts is made up of lessons suggested by the study which may be (tentatively) offered. First, those who insist on the "historic episcopate" as the *sine qua non* of valid ecclesiastical performance and as the constitutive principle of the church in history, are possibly absolutizing, as a divine order, that which was originally an accidental or relative form. A "form" of ministry serving

in the second century as a force making for unity could, in the altered circumstances of the twentieth, be a ground of division. Episcopacy can never be as fundamental as *agape* and *koinonia*. Appreciation of the circumstances operative in any given situation, should lead us away from the idea that any *historic* word or form is absolute. The letter, even if centuries old, yet can kill, and nothing makes alive but God's Spirit. It seems to be true also, that an uninformed and inflexible commitment to a "low" ministry can be very "high-church,"—and can be just as easily the instrument of pride, provincialism and schism.

Second, the church must always be the embodiment of a crucifixion-resurrection religion. It is not in the first instance a community for mutual striving after something. It is a community seeking to express something already received and held in stewardship. Grace and Truth, whole and perfect, have already come. The church must be the channel of that Grace. It must seek the meaning and pioneer for the application of that Truth. If one is a part of this community, and is being builded into this body, he can never be a side-line critic of what "they" do. Neither from the outside alone can the church and ministry be examined and reported on. It is only within the context of the constant effort of the church to effect a world-wide application of its gospel by the will of God, that the true nature of either itself or its ministry can come to light. It is only a dispassionate study, carried on sympathetically from within, which will ever understand the meaning and the magnitude of either church or ministry.

When one remembers the intricate and all but infinite ramifications of the historic process, and the widely divergent conclusions which can be arrived at by men of equal learning and piety, a chief lesson to be learned from our study is humility. Scripture and history unite to press home this lesson. Students must be trustful of the integrity of fellow-students unless those fellow-students display willful ignorance of facts or do violence to the sources of our knowledge. Scripture and history press home the exhortation to in-

dustry. There is no trustworthy record of any modern man getting a dependable knowledge of the movement of Christianity in history by way of revelation. It is not only God's Scripture, it is God's history that we seek to understand. In humility we must work at understanding them.

Book Reviews

The Westminster Study Edition of the Holy Bible. Philadelphia: The Westminster Press, 1948. \$10.00.

This remarkable work was prepared by thirteen Protestant editors, chiefly Presbyterians, whose desire it was to make available to the average Bible reader the results of archaeological, textual, and historical knowledge, hitherto available only to scholars and specialists, to the end that the central message of the Bible might be more adequately interpreted to our day and generation. In their admirable accomplishment of this purpose, the editors have brought together in one volume a veritable library of useful helps.

In five short, excellently written articles on God's revelation through the Bible, the history and formation of the Bible, and the history, meaning, and message of the Old and New Testaments and of the Intertestamental Period, the editors have sought to provide the proper background for and intelligent study of the Bible and to set that study "within the framework of God's redeeming work in Christ." In addition, each book is prefaced by a brief introduction, which not only discusses its nature and purpose, but also seeks to show how it is related to the outworking of God's redemptive activity.

The text used throughout is the familiar Authorized Version. However, reading has been greatly facilitated by setting apart the prose sections in paragraphs and the poetic sections in verse. The reader is given further assistance by well-chosen topical headings and subheadings. Textual corrections, as necessitated by comparison with the oldest and best manuscripts, are indicated in the footnotes. A very generous use of footnotes, almost constituting a commentary, serves further to clarify difficult passages, delineate ideas, and provide archaeological and historical background.

Additional helps appearing in the back of this volume include a complete concordance with definitions of important words, and an atlas of colored Biblical maps supplied with an index to the locations. At appropriate places within the concordance appear several helpful lists and tables including a chronological table, a harmony of the Gospels, tables of measures, the miracles of Jesus, the parables of Jesus, and a table of the months, festivals, and seasons of the Hebrew year.

This is unquestionably the most adequate study edition of the Bible that has come to the reviewer's attention, and it richly deserves the highest of praise and usage.

Wm. H. Morton

A Guide for Bible Readers. Edited by H. F. Rall, Professor of Systematic Theology at Garrett Biblical Institute. Abingdon-Cokesbury Press, Nashville, 1945-1947.

This series of studies is intended as a guide to the study of the entire Bible. The Old Testament is approached in four volumes by different authors. Their position is progressive and is based upon that of *The Abingdon Bible Commentary* (Cincinnati: The Abingdon Press, 1929), an able one-volume study of the Bible. Frequent references are made to this commentary, the possession of which is necessary in understanding these guides. The method of each volume is to suggest readings in a section of Scripture, and to furnish such introductory statements as are necessary in the understanding of the passage, and useful explanations that enlighten the reading as it proceeds. These studies are intended for the ordinary reader and are written in simple and clear style. The approach is positive, and to the discerning reader, who may not accept all the critical positions of the authors, these books will prove of great value.

The individual volumes, which may be purchased separately, are as follows:

The Books of the Law (Gen.-Deut.). By Walter G. Williams, professor of Old Testament, Iliff School of Theology. 160 pages.

The Books of History (Josh.-Esther). By John H. Hicks, professor of Old Testament, Perkins Theological Seminary. 160 pages.

The Prophets (Isa.-Mal., except Dan.). By William G. Chanter, professor of English Bible, Drew Theological Seminary. 155 pages.

Poetry and Wisdom (Job.-Eccl.). By Elmer A. Leslie, professor of Hebrew and Old Testament, Boston University School of Theology. 155 pages.

Clyde T. Francisco

The Date of Ezra's Coming to Jerusalem. By J. Stafford Wright. London: The Tyndale Press, 1947. 32 pages. 2s. 6d.

This Tyndale Lecture is concerned with the date of Ezra in its bearing on the proper delineation of the historical events recorded in our Old Testament books of Ezra and Nehemiah. The traditional order for the arrival of these two men in Jerusalem is Ezra (458 B.C.) before Nehemiah (445 B.C.)—the former having arrived in the seventh year of Artaxerxes (Ezra 7:7) and the latter in the twentieth year of the same reign (Nehemiah 2:1). Although there were three Persian kings named Artaxerxes, evidence from the Elephantine papyri indicates that Artaxerxes I (464-424 B.C.) must have been the patron of Nehemiah, and, it was naturally inferred, of Ezra also. However, scanty and rather weak documentary evidence that Ezra and Nehemiah were contemporaries, plus three or four quite serious difficulties arising from the traditional order of their appearance (but which seem to be solved by a reversal of that order), have caused many scholars to place Ezra's arrival after Nehemiah's, and in the seventh year of Artaxerxes II (398 B.C.). This solution appears so simple and reasonable that a number of recent books on Old Testament history accept it almost without question.

After a careful statement of the problem involved, the author discusses the weaknesses of the above solution, possible answers to the difficulties of the traditional view, and a probable delineation of the order of historical events. He

concludes that the traditional order of Ezra before Nehemiah has less difficulties than a reversal of that order, and that it is only reasonable to place Ezra's date at 458 B.C. and Nehemiah's at 445 B.C. Though this work is but a brief treatment of the problem involved, it is quite carefully done, and has the value of causing a rethinking of a problem that has been largely neglected because of the discouraging plausibility of an ingenious reconstruction.

W. H. Morton

The Psalms. By Ronald Knox. Sheed and Ward, New York, 1947. \$2.25.

This new translation has been made from the Latin rather than from the Hebrew. It is more of the nature of an extremely free paraphrase. The book of Psalms is included with the canticles from the Roman breviary.

J. J. Owens

The Story of Daniel. By Harriet Fisher. Moody Press, Chicago, 1936. 129 pages. 25c.

This little book is a retelling of the events as recorded in the book of Daniel. It has been written for youth. The author has retold the contents and also in so doing has included her idea of the interpretation. She states "Prophecy is a record of events written before they happen." With such an erroneous definition of prophecy, one could not expect a true interpretation. The last chapter is entitled "A Story of the Second Coming of Christ."

J. J. Owens

Revelation and Response in the Old Testament. By Cuthbert A. Simpson. New York: Columbia University Press, 1947. 197 pages. \$2.50.

This book, originally presented as The Bishop Paddock Lectures at General Theological Seminary, New York, is an extremely radical attempt to trace the development of pre-Exilic Yahwism. This development is viewed as resulting from Israel's response to and interpretation of certain his-

torical events through which God was mediating His revelation, and it was enriched by the assimilation of various cults, legends, and beliefs.

In the discussion of the developmental process, Yahweh is pictured first of all as the God of volcano and storm, "whose attribute was sheer, unpredictable destructiveness." Israel's discernment of Yahweh as a God of history as well as a God of nature first found expression in the attribution to Him of the role of God of war.

The process of assimilation of foreign ideas and practices is regarded as having begun at Kadesh. By absorbing the cult of the sanctuary here and by identifying its god with Yahweh, the Israelites not only gained a priesthood (the Levites) and a leader (Moses), but also recognized "justice" and creativity" as among the divine attributes. Moses, priest and judge at Kadesh, who was not among those who went into Egypt, interpreted the Exodus experience as illustrating the "righteousness" of Yahweh.

Yahwism is represented as receiving further enrichment by absorption of certain legends, customs, and traditions of the pre-Yahwist religion of Hebron. The adoption of Abraham into the traditions of Yahweh and the resulting recognition that God enters into friendly relations with men were the chief contributions realized here. Later, the legends of Isaac, Jacob, and Joseph were added to the Yahwist tradition, and to the Levitical priesthood fell the task of articulating these various elements into a connected system.

The author regards the concept of a covenant to have been derived from "Baal-berith," the god of Shechem, who later came to be regarded as the local manifestation of Yahweh.

Though the author traces the development of Yahwism down to the Exile, enough has been mentioned above to indicate that many of his conclusions are highly controversial, to say the least. The book will be of interest to experts in Pentateuchal analysis, but the ordinary reader will find himself confused if not actually vexed by it.

Wm. H. Morton

Pathways through the Bible. By Mortimer J. Cohen. The Jewish Publication Society of America, Philadelphia, 1947. 548 pages.

Since this is a Jewish publication, it only deals with the Old Testament. Dr. Cohen is the Rabbi of the Congregation Beth Sholom of Philadelphia. Although the book is based upon the Jewish Publication Society's translation of the Old Testament and is approached from the Jewish point of view, there is surprisingly little contained in it that would be objectionable to the Christian. The plan of the book is to select passages from each Old Testament book and fill in the omissions with short summaries that are in the main correct analysis of the conditions. The result is a charming presentation of the Old Testament that will cause the reader to want further study of its mysteries. By this method the beginner does not become discouraged in the mazes of Leviticus, yet he has an accurate over-all view of Old Testament history and an appreciation of the charm and beauty of Old Testament literature.

The book is copiously illustrated by Arthur Szyk, whose characters are somewhat morose, perhaps with reason, for the artist says in his dedication:

"In March, 1943, my beloved seventy-year-old mother, EUGENIA SZYK, was taken from the ghetto of Lodz to the Nazi furnaces of Maidanek. With her, voluntarily went her faithful servant, the good Christian, JOSEFA, a Polish peasant. Together, hand in hand, they were burned alive. In memory of the two noble martyrs I dedicate my pictures of the Bible as an eternal Kaddish for these great souls."

Clyde T. Francisco

Notes on Genesis. By Albertus Pieters. Wm. B. Eerdmans, Grand Rapids, 1947. 196 pages. \$2.00.

The author, professor at the Western Theological Seminary of the Reformed Church in America, at Holland, Michigan, approaches the Book of Genesis with a belief in "Plenary Inspiration" but not in "Verbal Inspiration." He believes "that inspiration involves the trustworthiness of the Old

Testament in its statements of fact of whatever kind, as well as in all its teaching with regard to religious truth and duty." This does not mean that he denies the presence of minor errors in the Old Testament, for he says, "A document can be a trustworthy source of information even though minor errors exist in it" He takes the sensible position in respect to the liberal approach that the Bible is true in every aspect of its views until proven wrong. The burden of the proof rests on those who would question its veracity.

His treatment of the problems of the Book of Genesis is both candid and reverent. He is the slave of no school of thought, but is delightfully independent in his thinking. Yet his independence does not become license, but is always disciplined by a clear mind and devoted heart. One feels as he reads the book that he would have been fortunate to have known the author.

Clyde T. Francisco

The Wisdom of Ecclesiastes. By Robert Gordis. Behrman House, New York, 1945. 82 pages.

In this book a modern Hebrew seeks to interpret an ancient Jewish philosopher. A valuable introduction presents the problems of the book, and it is followed by an original translation by the author, attractively arranged. Although one may not agree with the translator's conclusions, he will find the work to be useful and well worth the time spent in studying it. Especially in its favor is the contention of the author that the book should be regarded as a unity, regardless of the interpretation.

Clyde T. Francisco

Job (The Soncino Books of the Bible). By Rabbi Dr. Victor E. Reichert. The Soncino Press, Hindhead, Surrey, 1946. 233 pages. 10/6 net.

This commentary is one of a series on the Jewish Scriptures by eminent Jewish scholars. For the student who desires light upon the modern Jewish attitude toward the Old

Testament, and the further light these teachings may throw upon the true nature of the Hebrew Scriptures, this volume is invaluable. It is unique in that the book is arranged with the Hebrew and the English translation in parallel columns, accompanied by commentary material beneath. The comments are intended for the average reader, and do not *necessitate* a knowledge of Hebrew, although they may increase a desire to know it in understanding the Old Testament. This reviewer differs considerably with the author upon his claim that life after death is not taught in chapter 19. However that does not hinder him from being delighted in general with the approach of this commentary.

Clyde T. Francisco

The Babylonian Talmud (In Selection). Edited and translated by Leo Auerbach. Philosophical Library, New York, 1944. 286 pages. \$3.00.

The Talmud is the ancient Jewish commentary on the Bible. At first these interpretations were oral, but were finally assembled and organized in the 5th century A.D. The present work is a selection and translation from the original Hebrew and Aramaic of the Babylonian Talmud, with a useful introduction concerning the nature of the Talmud. The author attempts to make selections that will present a full cross-section of the sixty-three books of the teachings of the Rabbis. These excerpts include the sayings of the fathers of the Mishna, the teachings on the treatment of the poor, the Sabbath, Passover, marriage and divorce, flogging, and oaths. A close perusal of these teachings should convince the reader of the danger with which even Christian expositors are faced, explaining away "hard sayings" or reducing religion to the realm of idle speculation. Yet there is much of value in these ancient commentaries, for many times the Rabbis caught clearly the implications of the Scriptures. Moments spent with the Talmud will be both delightful and profitable.

Clyde T. Francisco

The Future of the American Jew. By Mordecai Kaplan. The Macmillan Company, New York, 1948. 571 pages. \$6.00.

The recent establishment of the state of Israel in Palestine has thrown a new light upon world Jewry. It is plain that Judaism is neither dead nor dying. It must be reckoned with, not only as the religion of a minority, but as a political and cultural factor in the life of the world. Serious questions emerge as to the relation of Jews, who are citizens of various countries, to this new country which would claim the loyalty of Jews everywhere. Timely indeed is Professor Kaplan's attempt to present a philosophy of Jewish life. His interpretation of the relation of American Jews to Eretz Yisrael is both stimulating and disturbing.

Refusing to identify himself either with the Orthodox, the Reform, or the Conservative type of Judaism, Dr. Kaplan calls his position "Reconstructionist." Brushing aside the traditional views of the Jews as a "Chosen People," of the Law as divinely dictated, and of the ritual as ceremonially binding, he interprets Judaism in terms of universal religious truth. Yet he maintains that Jewish religion is not merely universal religion, but is "the interpretation of the experience of the Jewish people in the light of the universal conclusions, and the application of these conclusions to present-day Jewish needs." Having defined salvation in terms of this world, he argues that only in Judaism can Jews find salvation, that is, the satisfaction of their needs.

Basic is the position that Jews must maintain their identity as a people, resisting the tendency toward assimilation. In order to insure this, there is needed in America a "University of Judaism," in which leaders can be trained to encourage all Jews to be Jewish to the maximum degree compatible with the legitimate claims of the non-Jewish state. To prepare for the University, a junior college is also needed. The cultural and religious unity of the American Jewish community would thus be restored and emphasized.

This idea of the achievement of a compact Jewish community within the American republic would not have been of more than passing interest to non-Jews prior to the foun-

dation of the Zionist state of Israel. But now it has inescapable political connotations. It raises the problem of a dual citizenship and a divided patriotism, which all of Kaplan's praise of democracy and universalism cannot entirely offset.

No brief review can do justice to this profound volume. Whether for good or ill, with clear logic or cloudy, the author has probably outlined some of the features of the future, not only of the American Jew, but of world Judaism.

H. C. Goerner

Sabbath, the Day of Delight. Edited and written by Rabbi Abraham E. Millgram. The Jewish Publication Society of America, Philadelphia, 1947. 495 pages.

The author is Director of the B'nai B'rith Hillel Foundation at the University of Minnesota. This monumental work was undertaken as an effort to revive interest among Jewish people in the keeping of the Sabbath, but is of much value to the Christian also, for it will acquaint him with the history of the Sabbath and its present customs as well as its relationship to Christianity. This anthology on the Sabbath includes suggested services for the home and synagogue, Sabbath humor, the Sabbath in Literature, Music, and Art, the history of the Sabbath, Sabbath observance in different parts of the world, and the Jewish interpretation of the relationship of the Sabbath to the Christian Sunday.

Clyde T. Francisco

Sun in the Street. By John Leonard Lovdahl. Moody Press, Chicago, 1947. 264 pages. \$2.50.

This is the novel which won first prize in a recent Moody Press Fiction contest. The story is laid in France during the Revolution. It is a simple story which includes much history, yet which has a message to young people. It is the story of two brothers who started in different directions.

J. J. Owens

The Message of the Bible. By R. K. Orchard. Lutterworth Press, London, 1947. 86 pages. \$1.00.

This book is a brief exposition of the message of the Bible as a whole. The prologue to the Fourth Gospel is taken as the guide through the Bible. It is a well written discussion of "What the Bible as a whole teaches us about God." It discusses "The Bible and Education." This introduction will be very interesting to any minister as he approaches the problem of what religion should be taught in schools and in what manner. It seeks to discover the teaching concerning God, as creator and revealer, holy judge, as active in history, as made flesh, as the Holy Spirit.

J. J. Owens

Understanding Christianity, A Study of Our Christian Heritage. By Edgar M. McKown, Ph.D., Dean, Evansville College, Evansville, Indiana and Carl J. Scherzer, B.D., Chaplain, Protestant Deaconness Hospital, Evansville, Indiana. The Ronald Press Company, New York, 1949. 162 pages. \$2.50.

This is "a volume of a series in religion, edited by Luther A. Weigle and Clarence Prouty Shedd," both of the Yale University Divinity School. It covers in nine chapters the essential phases of Christianity, its authority, its source, its Saviour, its meaning, its church, and its final outcome. It goes without saying, therefore, that it does not deal profoundly or comprehensively with all, or even with any one, of the great phases of our faith. It does deal with unusual directness, clarity and practical understanding with all the things about Christianity which are vital in the thinking of the ordinary Christian. It either avoids or skillfully evades all deeper metaphysical and theological interpretations, about which there is so much difference of opinion among the theologians. The volume gives brief outlines of the various views but steadily sticks to practical interpretations which can be understood by the ordinary intelligent Christian, and which the authors evidently think will be sufficient to guide him in the practical development and expression of Christian experience and life.

The narrow limits and the wide range covered by the

volume inevitably leave a great number of questions which many readers will be raising unanswered. The book will be especially displeasing to those who have a definite set of formulas for theological doctrine and for ecclesiastical formulation. It moves distinctly on the plane of practical understanding and progressive practice of the meanings of the Christian experience and faith. There is consequently something of the superficial in it all, but it is a serious superficiality and is likely to prove one very welcome to most of its readers.

The volume opens with a brief chapter on "How May We Use the Bible." Here first is a summary discussion of "How the Bible Came to Be," in which the authors state dogmatically, and as if the statements represented unquestionable results of the study of the processes through which the Bible came to be. The positions here stated represent in a general way the critical conclusions which obtained say twenty-five years ago. The discussion does not recognize the vast differences of opinion which would be held by informed students today. No doubt it was felt that this would only be confusing to the ordinary reader. Something of the same sort may be said concerning the second half of the chapter, "How the Bible Has Been Used." The statements here given are true and important, but quite partial and incomplete. Beyond question the aim of the chapter is to arouse an active interest and a continuous extended use of the Bible in our time.

A list of questions at the end of each chapter adds to the value of the book as the study book which it will undoubtedly become on a wide scale.

W. O. Carver

John: The Gospel of Belief. By Merrill C. Tenney. W. B. Eerdmans Publishing Company Grand Rapids, Michigan, 1948. \$4.00. 321 pages.

Tenney states that his thesis for a study of the Gospel of John is "a straight-forward analysis of the text of John." He seeks to analyze the Gospel in such a manner that the

writer's aim, theme, and developed teaching might be clearly revealed. The method pursued in working out his thesis is first of all to discover what the author of the Fourth Gospel says about his own purpose and plan in writing; secondly, to see how the author unfolds the method of procedure in relation to the stated theme; and thirdly, to present an analysis of each section of the treatise as advanced. The author does not treat matters of authorship, integrity, genuineness, or different views of leading scholars. His bibliography on pp. 317-318 is conspicuously lacking in the best of books on the Fourth Gospel. T. C. Smith

Christ Is Alive! By G. R. Beasley-Murray. Lutterworth Press, London, 1947. 178 pages. \$1.50.

The author is convinced of the urgent need of the proclamation of the Resurrection, and the force with which he presents his material indicates that he is the man needed for this hour to proclaim it. In Part I of his book he presents the fact of the Resurrection on the basis of the empty tomb and apostolic preaching, the appearances of Jesus after his death, the existence of the church and the worship of Jesus, the testimony of Christian experience, the predictions of Jesus, and the congruity of the Resurrection with the Biblical revelation.

After demonstrating the veracity of the Event, Murray sets forth the relevance of the Resurrection to Christian faith and experience. The book is not only a historical study of the Resurrection but it shows the central importance of the teaching in Christianity and the moral and spiritual implications contained within it for the Christian life.

Taylor C. Smith

God Was in Christ. By D. M. Baillie. New York: Charles Scribner's Sons, 1948. 213 pages. \$2.75.

It has often been said that men should write fewer books and better ones. D. M. Baillie seems to have taken this idea seriously. As far as we know this is the second book pub-

lished by the Professor of Systematic Theology in the University of St. Andrews, Scotland, but both of them have been superior works. The first was *Faith in God and its Christian Consummation* (Edinburgh, T. and T. Clark, 1927, now in reprint). Now in this essay on the Incarnation and the Atonement he has given to Christian thought what this reviewer would nominate as the best book in Christian theology for 1948 and the most balanced book on Christology that has appeared in modern theology! The important books by H. R. Mackintosh and Emil Brunner have been more detailed but not more balanced and more brilliant.

The first four chapters are background. In the first chapter Baillie argues that Form Criticism has gone too far in rejecting the Jesus of history movement so characteristic of theological liberalism. The next chapter defends this argument with a solid statement of the reasons for the historical Jesus in Christian theology. But the historical Jesus of liberalism, the idea of Christ without Christology, is not enough. To stop here is to misunderstand both the nature of God and the meaning of history (chapter III). Chapter IV is a critique of *Anhypostasia* (the idea that Jesus had no human personality), the Kenotic theories, and the Christological category of leadership in the theology of Karl Heim.

The second part of the book plunges into the Paradox of the Incarnation which Baillie believes is nothing less than the paradox of grace, and on the basis of the experience of grace he approaches the central paradox of the person of Christ. From the Incarnation, with Barth's emphasis on the three modes of being and Webb's cappadocian emphasis on three persons in the background, the meaning of the doctrine of the Trinity is summed up in the gospel which tells us "that the God of grace, who was revealed through the Incarnation and Pentecost as the one who paradoxically works in us what he demands of us, is the same from all eternity and forever more." Chapter VII endeavors to show that the good life becomes bankrupt without the message of the forgiveness of sins. Chapter VIII, on "The Lamb of God," is both the climax and the best part of the book. The

Cross which is both historical and eternal, objective and subjective, is the signal proof of the love of God. A thorough reading of the entire book is extremely profitable for the minister or teacher of Christian truth.

Dale Moody

Conflict in Christology. By John Stewart Lawton. London: Society for Promoting Christian Knowledge, 1947. 331 pages. \$3.75.

The relation between the deity and humanity of Jesus Christ has been a lively subject from the beginnings of Christian theology in the early church. British and American theology has made no little noise in the discussion, especially in that period described by the author of this comprehensive volume covering the time from the publication of *Lux Mundi* in 1889 to 1914. In fact, this period of conflict is a renewal of the discussions between Antioch and Alexandria in the Christological controversies of the Fathers. With the emphasis on the historical and the human in liberal theology opposed by the metaphysical emphasis on deity in orthodoxy the literature in English has become a great mass.

Beginning with the *a posteriori* method liberal theology has shaken the more *a priori* Christology of orthodoxy. Combined with historical and scientific research the collapse of orthodoxy was sure to come. The problem proved to be too difficult for the Kenotic theory to solve. This led to three different solutions. Bishop Frank Weston in England and W. P. Du Bose in America attempted a theocentric solution based on realistic and idealistic philosophical presuppositions. Bishop Weston proposed "that the Son of God in becoming Incarnate added to Himself a human nature, of which he became the subject or ego." (p. 274). Du Bose had a similar view. A second solution was proposed by William Sanday in a famous work on *Christologies Ancient and Modern*, 1910. Dr. Sanday made use of the subconscious to explain the Incarnation by saying the divine entered Jesus in the subconscious part of his being. A view based on such precarious psychological arguments could not stand. The

third solution turned back to the ancient school of Antioch in which "the humanity of Christ and the union of the natures was sought for in an active principle of unity." (p. 302). John Caird, William Temple and A. E. Garvie belong to this group.

In the light of such works as D. M. Baillie's *God Was in Christ* it can be seen that the discussion has gone on to great profit, and the value of this volume as a guide to the study of this important period is very great.

Dale Moody

The Disobedient Spirits and Christian Baptism. By Bo Reicke. Ejnar Munksgaard, Copenhagen, 1946. 275 pages. \$5.25.

This monograph on I Peter 3:19 and its context is No. XIII in the *Acta Seminarii Neotestamentici Upsaliensis*, a series edited by Antos Fridrichsen. This is the most careful treatment and scholarly work in modern times on the doctrine of Christ's *descensus ad inferos*.

In the first chapter of this work Reicke gives an interesting summary of the efforts through the years to interpret this difficult passage in I Peter. In Chapter II the author concludes from a study of Enoch and related literature that "the spirits in prison" can "allude both to spirits in the meaning of Angels and to the souls of dead people" (p. 90). He follows rather the former and says "it is probably most important to think of the fallen Angels and their descendants mentioned in Gen. VI.1-4" (p. 90). These fallen Angels he discovers were the originators of demons and false gods. Though locked in prison these evil spirits were believed to exercise a fatal influence on mankind.

Concerning the question of identity of the person who preached to the spirits, Reicke rejects the view of Rendal Harris which was popularized by the translations of Moffatt and Goodspeed and says that it could not be Enoch but Christ. Reicke constructs his own interpretation on F. Zimmerman's reference to a papyrus text which employed *en ho* clearly "as a temporal conjunction with concessive or

adversative secondary sense" (a quotation from Zimmerman, *Verkannte Papyri*, p. 171 and 174). Reicke holds that *en ho* could be either temporal or causal conjunction. He prefers the latter.

In the chapter concerning Baptism the author points out that *di'anastaseos* in I Peter 3:21c is connected with *nun sodzei* at the beginning of the same verse and not with *suneidesis*. He concludes that 21c-22 treats of what it is that gives Baptism its power as "the resurrection of Christ and all connected with it." In I Peter 4:1-6 Reicke sees by the use of *ouv* that the author of the epistle still has his thoughts on Chapter 3.

T. C. Smith

A Man Can Know God. By John Henry Strong. Philadelphia: The Judson Press, 1949. 169 pages. \$2.00.

Dr. Strong, son of a famous father, President Augustus Hopkins Strong, now past eighty-one, has given us in this book the choice fruits of deep spiritual reflections on lofty truths of our faith. In the midst of the world's tantalizing uncertainties we may dare take God at His Word.

'We know. Not, we think. Not, we hope. Not, there are fairly good reasons for supposing. Supposition is conspicuous for its absence in the apostolic writings. 'We know; and not that only, "We know that we know." There is knowledge multiplied into knowledge; knowledge erected upon knowledge; knowledge undergirding, establishing and completing knowledge, until as one reads such words and others like them scattered broadcast through the New Testament, a clairvoyance of the heart seems indicated, and one finds one's self in the presence not of a boast, for there is no boasting here, but of a considered and influential testimony to the certitude which is possible in spiritual things.' (pp. 1-2)

This certitude, Dr. Strong holds, is not an intellectual achievement. It comes not by getting one's questions answered. It springs from a relationship to the living God revealed so graciously in Jesus Christ his Son our Lord. Through faith in Christ we attain a certitude 'with the joyful certitude of first-hand knowledge.' Not that there

will not be areas of ignorance. But of one thing we may be dead sure: 'that the areas of our knowledge *contain the things which it is life to know and death not to know.*' (p. 4.) Spencer and Huxley notwithstanding, the Christian *can* know God in a living, intimate, personal manner, in a way that fills with an inner radiance and meaning all of life. In the altitude of such a faith Jesus is infinitely more than an historical personage, a spiritual ideal, and a theological problem. This he was to the writer of this book in the younger days of his ministry. However, in a time of serious heart searching Jesus at last was revealed as the incomparably glorious Redeemer and Lord. The former scepticism was banished, the New Testament came alive, and all things literally became new.

Ponder the pages of the book, fragrant with the sweet 'odour of life unto life.' Young ministers, *this* is the book of God's summons *to you!*

William A. Mueller

The Church's Ministry in Our Time. By Henry Knox Sherrill. New York: Charles Scribner's Sons, 1949. 162 pages. \$2.00.

This small volume contains the Lyman Beecher Lectures of Yale Divinity School, 1948.

It is a volume to give joy to the heart of a man seriously concerned for conditions in the world in our day, the functions and duties of the churches in the midst of the situation, and the character, functions, activities and influence of a Christian minister in the situation.

The present presiding bishop of the Episcopal Church finds his way quickly and deeply into the heart of one who has known him somewhat, but who has been too little acquainted with the qualities which have given him extensive leadership in the Christian churches of our day. With deepest and most unaffected ministry he utilizes a wide and profound understanding of the times in which we live and the history which lies back of these times; with profound and inspired insight into the essential nature and task of the

Christian ministry; a vital and essentially correct idea of the vital and essential functions of the church as the spokesman of the Christ of God to humanity and to society and to the makers of society and history.

When he comes to the final chapter dealing with "A Minister," Dr. Sherrill really lays hold on this reader's heart. There is a simplicity, directness, and an emphasis on the common qualities which must characterize the evangelical minister through these modern conditions. At first, the discussion seems to move along commonplace lines, but soon one realizes that these commonplaces are given a seriousness, a depth, an urgency and a spiritual challenge which cannot but lay hold on the depths of the soul of the man who permits himself to enter the ministry of Jesus Christ.

It is in this chapter that one comes to understand the directness and simplicity of the entire set of lectures. It becomes obvious that the speaker is unselfishly concerned with trying to help produce a ministry such as the times demand.

W. O. Carver

The Common Ventures of Life. By D. Elton Trueblood. New York: Harper Brothers, 1949. 124 pages. \$1.00.

The five places at which the Southern minister is still traditionally at home in the lives of his people are in the common ventures of eating, marriage, parenthood, work, and death. His people seek him out for companionship, comfort, guidance, and strength in these light and dark experiences of life. Dr. Trueblood eloquently and accurately describes the distinctly religious significance of these experiences, and deplores the fact that a commercialized and secularized society has tended to make something, not merely secular, but even profane of these essential ventures of life. He calls attention to the decline of the spiritual meaning of birth, marriage, work and death and the resultant vitiation of the strength of religious concept. To take the reference of the church away from these experiences

distorts their meaning and leaves religion to be nothing but a ghost of abstractions. Trueblood suggests that the remedy for this is a more active concern on the part of churchmen for the common ventures of people's lives, a recovery of a spirit of wholeness in our view of people as opposed to looking at the soul as something apart from the way a person lives, and an actual sanctification of these experiences as the core of the meaning of our fellowship in Christ. Trueblood says that religion is most effective which touches life redemptively at the most points.

The distilled essence of true wisdom found in this book serves as perspective-giving guide for the pastor who confronts these common experiences with his people. This book is a "must" for all men and women who take the pastoral commissions of Jesus and the Apostles seriously.

Wayne E. Oates

The Best of John Henry Jowett. Edited by Gerald Kennedy. New York: Harpers, 1948. 167 pages. \$2.00.

The Best of Studdert Kennedy. By an Anonymous Editor. New York: Harpers, 1948. 173 pages. \$2.00.

The Best of John Henry Jowett is the first in a series of compilations of the enduring works of some of the great pulpit masters of the past.

Gerald Kennedy has done an excellent job in selecting representative sermons, meditations, short addresses, prayers, Bible studies, and lectures. His brief sketch of Jowett's life helps the reader to understand and appreciate the writings.

The second in the series presents 92 selections from Studdert Kennedy's varied prose and poetic works. These selections consist mainly of short talks and essays, but there are also a number of sermonettes and some of his finest poems.

Any present day preacher who is not acquainted with these former pulpit masters should read these books. Here in a brief compass can be found examples of the best sermonic method, fresh ideas, and spiritual inspiration.

Harper and Brothers are to be congratulated for inaugu-

rating this series. It will provide the preacher with the proper kind of homiletical literature and make a contribution to the study of preaching.

V. L. Stanfield

The Parson Takes a Wife. By Maria Williams Sheerin. New York: Macmillan, 1948. 204 pages. \$2.75.

Maria Sheerin has written a gay, personal narrative of her experiences as an Episcopalian minister's wife. Her frank account of actual happenings fills the book with keen human interest. She tells of her courtship and marriage, of the various calls (how she approved and disapproved), of moving from parish to parish, of friends and foe, of the "preacher's kids," of how she tried to promote her husband's election as bishop, of how she felt just before he began a sermon. In brief, she writes of the many and varied experiences of a "parson's wife."

Mrs. Sheerin has written with great charm and true narrative skill. The mingling of humor and pathos, of gaiety and seriousness makes the book intensely interesting. Though the experiences of a Baptist minister differ somewhat from those of an Episcopal rector, there is much of common interest which makes the story most readable.

The Parson Takes a Wife will increase both joy and understanding in the minister's home where it is read and discussed. It is also recommended as an excellent gift suggestion for a parson's wife or a parson.

V. L. Stanfield

Basic Principles of Speech, Revised Edition. By Lew Sarett and Willam Trufant Foster. Boston: Houghton-Mifflin Company, 1946. 604 pages. \$3.75.

Divided into two parts: delivery and speech composition, this revision of a standard textbook for the study of speech is chock-full of reliable, instructive materials presented in an engaging style. Adapting as much of the content of the Mechanical School of speech instruction as they find prac-

ticable, the authors combine in a satisfactory manner the physiological with the psychological elements involved in the speech processes. The speaker is thus led to study himself as a man with a message composed and delivered under definite circumstances for a specified purpose. This is a most profitable treatise on speech for the beginner and for the advanced student.

Charles A. McGlon

Representative American Speeches: 1947-1948. (Vol. 20, No. 4 of **The Reference Shelf**) Selected by A. Craig Baird. New York: H. W. Wilson Company, 1948. \$1.50.

Say what they will, people with ideas expressed in words "make the world go round!" One cannot deny the fact that forceful speakers make an indelible impress upon the affairs of men. Those who would thus describe themselves would do well constantly to study the ideas and the patterns of expression employed successfully by their contemporaries. Here is a commendable collection of addresses dealing with international policies, atomic energy, labor and the cost of living, national defense, the political campaigns, education and civilization, personalities and religion. It is a useful volume to have and to study.

Charles A. McGlon

Speaking in Public. By Arleigh B. Williamson, et. al. New York: Prentice-Hall, Inc. 400 pages. \$3.50.

Bringing a straight-forward, simplified, but definite body of materials on the major aspects of speech, the authors of *Speaking in Public* have written a commendable volume for the general study of speech. Increasing the emphasis upon exposition and persuasion, treating the study of language from the standpoint of a speaker rather than a writer, relegating the study of voice to that of one phase of speech training rather than the only phase of speech education, and the use of hypothetical examples of speech construction rather than lengthy excerpts from original speeches—these

are outstanding characteristics of the book. It is an excellent one to use to review the field of public speaking in all its relationships.

Charles A. McGlon

You and Your Speeches. By E. C. Buehler. Lawrence, Kansas: The Allen Press, 1949. 266 pp. \$3.00.

This is a considerably expanded, greatly improved edition of Mr. Buehler's earlier book. Taking the psychologically-sound approach of the speaker, then the speech, the author develops his discussion around his originally-stated Seven Basic Problems of Speechmaking. There are chapters also on special kinds of speeches and occasions for speech-making.

Charles A. McGlon

Radio Speech. By Dorothy Love and Charles A. Richter. Hollywood, California: The Radio Guild Press, 1948. 65 pages. \$1.00.

This is an interesting handbook for the teaching of radio in the schools. In mimeographed form, it is limited in usefulness to church groups, except as the pastor or an energetic teacher would be willing to give a church-sponsored radio-production cast some really worthwhile instruction in radio techniques before presuming to present any kind of programs over the air. In *that* case, this syllabus would be quite valuable.

Charles A. McGlon

Religious Radio. By Everett C. Parker, Elinor Inman, and Ross Snyder. New York: Harpers, 1948. 271 pages. \$3.00.

This is a book which has long been needed. It is a complete guide to religious radio prepared by authors who have had experience in the field.

A summary of its topics will reveal its range and value. The introduction sets forth the importance of radio in the communication of ideas. The five sections are as follows: (1) religious radio programming for the total community; (2) the service goals of religious broadcasting; (3) writing

your program; (4) producing your program; (5) educational functions in religious radio.

The book is written in a clear, cogent style. Method, technique, and philosophy are joined in an understandable way.

The minister who is now broadcasting religious services will find valuable aid in this book. The minister who is not currently broadcasting religious services will find in it excellent preparation for any future work.

V. L. Stanfield

Radio Directing. By Earle McGill. New York: McGraw-Hill Book Company, Inc., 1940. \$4.00.

Here is an old but excellent handbook for amateur radio drama groups. Director of the Columbia Workshop for a long time, Mr. McGill knows the field of radio, as well as the problems that confront a local group trying to produce good-quality radio entertainment. Whether the group be commercially-sponsored or spiritually-purposed, the problems of production are practically the same. This book is recommended, therefore, for church groups interested in presenting religious dramas over the air.

Charles A. McGlone

Listening: A Collection of Critical Articles on Radio. By Albert N. Williams. Denver: The University of Denver Press, 1948. 152 pages. \$2.75.

All of us listen to radio programs—good and bad; some of us comment upon radio programs—long and loud. Here is the fruit of one man's critical listening and commenting—and it's all done in a most delightful, constructive manner. Thirty-one essays, dealing with such problems and responsibilities as are borne by the networks, the program-builders, the writers, the advertisers, and the listeners, are herein reprinted from *The Saturday Review of Literature*. Reading them, one gains new insight into methods of achieving 'better listening as opposed to just hearing.'

Charles A. McGlone

The Radio Announcer's Handbook. By Ben G. Henneke. New York: Rinehart and Company, Inc. 308 pages. \$4.00.

Written from the standpoint of a practicability and commonsense, the book listed above fills a definite need for every would-be radio announcer, and for anyone else who speaks into a mike. It might be too much to say that every preacher who "reads the book through" would be a more satisfactory radio speaker, but it would be reasonable to suppose that a happy benefit would accrue. This book is highly recommended for all radio speakers. Charles A. McGlon

Masterpieces of Religious Verse. Edited by James Dalton Morrison. New York: Harpers, 1948. 701 pages. \$5.00.

Masterpieces of Religious Verse is the result of twenty-five years of purposive effort by J. D. Morrison. Year by year he has read hundreds of poems, selecting and filing those he thought best. The fruit of that labor is this extraordinarily complete and valuable collection of religious poetry.

The book has seven major divisions—I. God, II. Jesus, III. Man, IV. The Christian Life, V. The Kingdom of God, VI. The Nation and the Nations, VII. Death and Immortality. Under these general headings are one hundred and sixty-six subject classifications. Within these classifications are 2020 poems, 1500 of which have not appeared in any other anthology. Four indexes—authors, titles, first-lines, and topics—make each poem available quickly. These features, together with fact that these poems were selected for their Christian message, makes this collection the best of its kind.

Masterpieces of Religious Verse is a book which can be used constantly throughout one's ministry. Every preacher would profit by buying and using it. V. L. Stanfield

Modern Philosophies of Education. By John S. Brubacher. New York: McGraw-Hill Book Co., 1939. 370 pages. \$3.75.

The purpose of the author in writing this volume, according to his statement, is two-fold. One purpose is to relate educational philosophy in a more intimate way than

is generally done with its parent, general philosophy. A second purpose is "to afford within the covers of a single book an introduction to the whole range of viewpoints on the main problems of educational philosophy."

In point of time the study is limited chiefly to educational philosophy in the first half of the twentieth century. This includes two major philosophies. One dominant philosophy, of course, is that of progressivism. Within this philosophy one must distinguish between the pragmatic and naturalistic viewpoints. The other major philosophy treated is traditionalism or essentialism. Here again two viewpoints are treated. These are usually referred to as idealism and realism.

The writer has done superb work in bringing the differing points of view into clear focus as they relate to the basic problems in education.

Findley Edge

Developing a Curriculum for Modern Living. By F. B. Stratemeyer, et. al. New York: Bureau of Publications, Teachers' College, Columbia University, 1947. 558 pages. \$3.75.

A recent study indicated that sixty percent of the youth of the United States drop out of school before they finish High School. The explanation given for this alarming situation was that the curriculum of our schools is not meeting the basic life needs of young people.

This volume, prepared for the Horace Mann-Lincoln Institute of School Experimentation, Teachers College, Columbia College, is an attempt to formulate a basic curriculum philosophy to unify the experiences and needs of the individual that should be met by the school.

The findings of the group who made this study as well as definite suggestions for curriculum changes are given in detail. The findings and suggestions are definitely in harmony with the liberal or "progressive" viewpoint. The curriculum suggested is functional. However it is not functional in the sense that it is vocational, but rather in the sense of complete living. The curriculum should take into

account all the experiences of life faced by the individual and give guidance in meeting these experiences.

This report also recognizes that the school is not the only agency in the community that educates. Suggestions are given as to how community and school should co-operate in curriculum development.

Findley Edge

Education for What Is Real. By Earl C. Kelley. New York: Harper and Brothers, 1947. \$2.00. 114 pages.

In this small volume Dr. Kelley undertakes to define what is "real." His conclusions are based on observations of the experiments being conducted in The Hanover Institute in the realm of perception.

His conclusion seems to be that an object, idea, or concept has reality only as it acquires meaning through the perception of each individual. The person perceives according to his own purposes.

He then undertakes to describe a school program which would be in harmony with each individual's perception of "reality." The school program is closely akin to the programs suggested by John Dewey. Again, like John Dewey, he has no adequate metaphysic (or does not indicate one). His view of human nature is far too rosy.

Findley Edge

We Worship Together. By Mary Grace Martin. Philadelphia: The Judson Press, 1948. 229 pages. \$2.25.

Most of the books on child worship have been written with the strict grading of children according to age in mind. The author of this book, while recognizing that proper grading is far better, also recognizes that in thousands of churches all the children from Nursery through Junior age have to worship in one room—even in the room with adults. This book is written primarily to meet the need in these small churches.

There are three major divisions in the book. Part one

deals with the elements of worship, how to lead children in worship and making proper preparations for worship.

Part two is the heart of the book. In this section suggestions for worship programs are given. These programs are arranged under monthly and weekly themes. The program suggestions are given in detail so that even an inexperienced leader would be able to use them.

In part three additional source materials are given, such as stories, poems, and songs. Any worker with children will find this book helpful.

Findley Edge

The Church-School Teacher's Job. By M. M. Eakin and F. Eakin. New York: Macmillan Co., 1949. 233 pages. \$2.75.

These two authors, husband and wife, hold that if teaching in the church school is to be effective the teacher must see his task in its larger setting. One purpose of this book is to present this larger setting—including all that is going on in the church school now as well as its history. A second purpose is to give a positive view of the church school and its work. Too long the work of the church school teacher has been presented negatively or apologetically.

The book is written from the progressive educational approach. Yet it is not a book of theory. Rather it is practical. Many illustrations and lesson plans are given to help the reader understand the point being discussed.

The importance of pupils is discussed in the first chapter. Then the lesson units, projects, activities are discussed. The relation of the church school and public school and home are likewise considered. The volume closes with a brief history of the Sunday school movement and a look into the future.

Findley Edge

Broadman Comments 1949. By R. Paul Caudill. Broadman Press, Nashville, 1949. 472 pages. \$2.00.

This book is a treatment of the International Sunday School Lessons for the current year. Following the grammatical, historical, logical, and spiritual approach to the

interpretation of the Scriptures, the author opens each lesson throughout the book with the text, which is followed by explanatory notes. This in turn is followed by the interpretation of the lesson and a practical application, both of which possess homiletical value. Dr. Caudill is pastor of the First Baptist Church in Memphis, Tennessee.

T. C. Smith

Manual of Child Psychology. Edited by Leonard Carmichael. New York: John Wiley and Sons, Inc., 1946. 1068 pages. Price not given.

Child study has been going on now for a number of years. Those in past years who wrote on this subject elaborated their own hypotheses which were based primarily on armchair speculation. More recently child study has been carried on with a more scientific basis. However there has been a long period of trial and error since so many factors were difficult to control while other factors were difficult to understand. The editor of this volume holds that "this book is a clear demonstration that the speculative period in child psychology is definitely past."

Each chapter is written by a recognized psychologist. It begins with the earliest development of behavior in the child. It includes also chapters on physical growth, learning, language development, environmental influences, emotional development, and character development. The chapter on character development is one of the finest found anywhere.

Obviously the book is of a technical nature. The editor says that the authors wrote for serious advanced undergraduate students and graduate students as well as for specialists in psychology, education and related fields.

Findley Edge

Child Behavior and Development. Edited by R. G. Barker, et. al. New York: McGraw-Hill Book Company, Inc., 1943. 652 pages. \$4.50.

This volume is a technical study of child psychology prepared for the use of college students. Each chapter is

written by a different scholar. The book should be quite authoritative since each writer is outstanding in his field.

The reports are not essays about research. Rather it is a rather complete account of the research project, including the processes of the experiments as well as the conclusions.

It is practically impossible to give an idea as to the contents of the book since a wide variety of studies is covered. It should be said, however, that the topics discussed were considered most important by the Society for Research in Child Development. Findley Edge

The Wonder of Life. By M. I. Levine and J. H. Seligmann. New York: Simon and Schuster, 1940. 114 pages. \$2.00.

Sex education in the public school is a controversial subject. However, for parents to be able to give proper, wholesome sex instruction to their children is an absolute necessity. The big problem for parents is what information to give to their children and how to give it in a satisfactory manner. This book will be a big help in solving this problem.

The authors of this volume, one a physician, the other an educator, are both trained in child psychology. How the child is born is discussed in an intelligent, wholesome, accurate manner. The book is written for preadolescent and adolescent children. The adolescent child will be able to read the book for himself. Parents will welcome the help given by this little volume. Findley Edge

Thoughts of God for Boys and Girls. Edited by Edith F. Welker and Aimee A. Barber. New York: Harper and Brothers, 1948. 369 pages. \$2.00.

This book is designed to be used as a basis for family worship with boys and girls. It is a series of stories, poems and prayers. The technical qualities of the book are outstanding. The pictures, binding, and format are excellent. It uses the latest and best in educational psychology in its approach.

However, with all these outstanding features it has one glaring fault in the opinion of this reviewer. It is written from a very definite liberal bias. The criticism is not so much in what is said as in what is left out. It is to be regretted that some of the basic tenets of Christianity are minimized in this treatment.

Findley Edge

Pastoral Counseling. Seward Hiltner. New York: Abingdon-Cokesbury, 1949. 291 pages. \$3.00.

This book gives an "up-to-the-minute" report on the most recent literature and clinical developments in the field of pastoral counseling. Also the author's power of analysis and commonsense statement makes of pastoral counseling something that is characteristic of all "good ministers of Jesus Christ" and not the esoteric possession of a few specialists.

This treatise is divided into three sections: "The Principles of Pastoral Counseling" in which the pastor is seen in relation to his own aims and vocational assumptions, the field of dynamic psychology, and his use of his time in relation to people of other professions. The concept of the minister as a member of the "healing team" is clearly set forth in such a way that his distinctive role is not confused with that of other counselors. Then the second section deals with "Preparation for Pastoral Counseling" in which pastoral counseling is seen as a part of the total task of the minister, related to his administrative, preaching, and group responsibilities. The third phase of the book is called "Resources for Pastoral Counseling" in which the religious resources of prayer, the Bible, religious literature, Christian doctrines, and sacraments and rites are discussed in relation to the minister's care and cure of souls. Also, the resources of the minister to get training in the field of pastoral counseling are set forth.

It is my opinion that the strength of this book lies in its author's grasp of the limitations and diversities within the role of the Christian Pastor, his vast acquaintance with

the varied resources upon which a minister may draw, and his use of concrete situations as illustrations. Furthermore, the author makes it known to the reader that personal insight and control of one's own emotional life equip a minister for counseling people in trouble, and that is best learned in a clinical situation and not through the reading of books.

The limitations of the book are two-fold, in my opinion, and I look upon them as limitations and not weaknesses. First, the theological world-view of the minister is probably the strongest single determinant of his ability to learn and his freedom to function as a Christian counselor, and the author gives only footnote attention to this important matter. Having written for an interdenominational audience, however, the author was severely limited, but at the same time this reviewer feels that there are some basic axioms of religion which find more or less general credence that could have been included in the discussion. Second, the case-work material used in the book is open to question in that hypothetical material is extremely misleading. This points again to the fact that Christian ministers have yet to develop a method of empirical case-work whereby their actual words may be judged. Techniques of recording are yet too crude and at the same time too much of an interference in the rapport with the person who seeks help to be dependable. This points to the fact that at this time pastoral counseling is a unique relationship of a man of God with a person in need, and not a research method merely, although, as Dr. Hiltner's book ably demonstrates, this fact does not excuse slovenly carelessness and pious ignorance on the part of the minister. Rather, it makes them all the more inexcusable, just as the presence of this competent book makes them unnecessary.

Wayne E. Oates

The Commonsense Psychiatry of Dr. Adolph Meyer. Fifty-Two Selected Papers, Edited by Alfred Lief. New York: McGraw-Hill Book Company, 1948. 677 pages. \$6.50.

Dr. Adolph Meyer is the pioneer of American psychiatry, having spent most of his life in this country in a single-

hearted and at times single-handed effort to provide adequate and scientifically sound treatment for the mentally ill. This book comes to us now at the emeritus-stage of the life of this Johns Hopkins physician and teacher, and stands alongside the biography of Sir William Osler as a classical piece of literature as well as an informative book of science.

The book is of special interest to the Christian minister for several reasons. First, Meyer himself is the son of a minister of the Reformed Church. His playground was the churchyard, and as he grew older he played the organ in his father's church on Sundays. He contemplated entering the ministry, but felt that he wanted to study and minister to the whole man—mind-body-soul—whereas the ministry dealt with only a part of man. But nevertheless, his interest in the religious life and ethical values of his patients never decreased, and in these papers the place of religion in mental health is specially appreciated. His discussion of a science of man and the social aspects of mental health provide solid substance for a sound religious worldview. Especially does his chapter on *Character Education and Religion* offer a clear analysis of man's need for a worthy goal in life if he is to live well. Second, this book demonstrates to the minister the developmental picture of American psychiatry, and will remove many of the prevalent misconceptions in the minds of many ministers concerning this important field, and at the same time will provide him with inspiration and perspective that only the reading of a serious book by a great man can give. It is refreshing to read this book after having seen so many of the popular distortions in current literature and in the cinema.

Wayne E. Oates

Healing: Pagan and Christian. By. G. G. Dawson. London: Society for the Propagation of Christian Knowledge, 1935. 322 pages. \$3.25.

This volume has been re-issued after having been originally published in 1935. It answers a felt need in the field of therapeutic psychology as it is utilized by ministers today.

It gives a careful analysis of the history of the relationship between religion and health, not only among Christians but among the Egyptian, Persian, and Roman religions also. The basic premise is that no line of demarcation can be drawn to say that the healing gift perished from the Christian witness at any given time, but that it has been a constitutive part of the Christian Gospel wherever it has appeared in power. Likewise, Dawson deplores the division of the human personality into air-tight divisions of mind and body, and suggests rather a concept of levels of law which apply to the whole personality simultaneously. The objective of Jesus' ministry is seen to be the salvation of people in a "soundness and completeness of the entire nature of man, which necessarily accompanies the harmonious adjustment of all personal activities . . . God wills perfect health in every part of man's being, and Jesus' saving work was directed to that end."

Much of the work that is being done in pastoral psychology today would be much less superficial if the historical perspective supplied by this careful, accurate, psychologically sound study of the history of religion in relation to the total health of people were consulted. The only weakness in the book is that the last twelve years of research in this field indicates the need for a further revision to bring it up-to-date.

Wayne E. Oates

Christian Paths to Self-Acceptance, Bonthius, Robert H. New York: Columbia University Press, 1948. 254 pages. \$3.25.

This book is the first one in which the theological issues involved in the actual practice of psychotherapy are discussed in any satisfactory historical, systematic, and critical fashion. The author wisely chooses the concept of the self in relation to itself as it exists before God and alongside other personalities as the focal concept upon which any comparison between and integration of theological and psychotherapeutic insights impinges. The author depends upon

primary and not secondary sources, handles his materials with facility and breadth of understanding. He concludes that the basic contribution that medical psychology has to make to religious ethics is in supplying empirical material for revising and enriching ethical formulations upon the basis of abiding religious principles, to explicate the nature of self-acceptance, to give a diagnostic and explorative as well as an educational and hortatory method in dealing with people's problems, and to enrich the generalized and symbolic truths of religion with personalized and concrete meaning and application. Especially helpful is the use of case history material drawn from the clinical records of psychotherapists in making the discussion something more than an academic exchange of concepts. The author could have strengthened his case had he used clinical records that had been gathered out of the clinical practice of a psychotherapeutically trained minister, also. The scarcity of such data, however, suggests the necessity of the author's reliance upon medical authorities for material. This book does not deal directly with the Biblical views of the self and self-acceptance. Of course, the influence of the Bible upon the theological formulations presented is profound. This is not a weakness in the book, but a limitation of subject matter. Another work needs to be done which lays hold of the primary resources of the Bible and relates them to the findings of therapeutic psychologists.

Wayne E. Oates

The Impact of Christianity on the Non-Christian World. By J. H. Bavinck. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1948. 183 pages. \$2.50

As the Lightning Flashes. By Frank Wilson Price. John Knox Press, Richmond, 1948. 206 pages. \$2.50.

Each of these books sets forth the outlines of a philosophy of Christian missions. Both are by experienced missionaries and were first of all delivered in the form of lectures to an American theological seminary. The two are very different in theological emphasis, although both can

be called "evangelical." Each has its distinctive values, and perhaps its shortcomings.

Dr. Bavinck spent twenty years in Indonesia and then became Professor of Missions at the Free University of Amsterdam. His lectures were delivered at the Calvin Theological Seminary in Grand Rapids. He is completely committed to a dogmatic Calvinistic theology of the Dutch Reformed type. This gives a strong Biblical flavor to his work, but sometimes results in the use of a curious sort of logic to establish his Calvinistic position. He is even more insistent than Hendrick Kraemer (if this be possible), that non-Christian cultures are damaged by sin and in themselves incapable of being Christianized, requiring radical displacement and reformation. Yet, paradoxically, he finds grounds upon which certain customs may be retained, and his finest contribution is along the line of how to present the Gospel to people of various cultures and help them to develop indigenous forms of Christianity harmonious with their native background.

Dr. Price's book lacks the solid Biblical and theological content of Bavinck's, but is in style more appealing to the liberal American mind. Born in China of American Presbyterian missionary parents, he has spent twenty-five years there, most of them as a professor in Nanking Theological Seminary. While on furlough in 1948, he delivered these lectures at Union Theological Seminary, Richmond, Virginia. Already he has returned to serve as Secretary of the Church of Christ in China.

A sense of crisis and the urgency of the Christian world task dominates Dr. Price's book, as the title suggests. After describing the revolutionary nature of our world and presenting strong arguments for Christian missions, he faces many of the same problems dealt with by Bavinck, growing out of the "impact of Christianity on the non-Christian cultures." While Bavinck stands a little to the right of Kraemer, Price is somewhere between Kraemer and Hocking. He gladly recognizes values in non-Christian cultures as the result of "general revelation." This does not mean that "all

religions are alike" to Dr. Price. He holds to the uniqueness and superiority of the Christian faith, and believes that it is the only religion suited to become the faith of all mankind. While agreeing with Bavinck that there is little hope of creating a perfect Christian society on this earth, Price is more hopeful of the ability of Christianity to permeate civilization through the influence of a Christian minority. He is more challenging in his call for action to meet the present situation. His is the more comprehensive treatment of the principles and methods of missionary work.

Missionaries, missionary candidates, pastors, and all students of the Kingdom will be rewarded by the careful reading of these two books.

H. C. Goerner

Light for the Whole World. A Symposium by M. Theron Rankin and others. Broadman Press, Nashville, 1948. 124 pages. 60 cents.

A good many mission study books are distinctly historical in nature, re-telling the story of early mission work, romanticizing the distant past. There is a place for this, but often the reader is left to ask, "But what is happening there now?" *Light for the Whole World* is not that type of book: it is mission study up-to-the-minute, so far as this can be achieved. It throbs with life. It not only tells what has most recently happened in China, Japan, Hawaii, Nigeria, and Latin America; it lets the reader in on plans-in-the-making in the minds of the secretaries of the Foreign Mission Board of the Southern Baptist Convention. Indeed, the book is designed to present to the people the Program of Advance which is to be offered for official approval at the Southern Baptist Convention meeting in Oklahoma City in May.

Every Southern Baptist church should arrange a week of intensive study in which its members would survey world needs through the use of this book. A genuine revival of missionary interest and commitment should result.

H. C. Goerner

Look Again at China. By Willis Lamott. Friendship Press, New York, 1948. 64 pages. 50 cents.

Rising Through the Dust. By Archie R. Crouch. Friendship Press, 1948. 192 pages. Paper 90 cents, cloth \$1.50.

The Changing Scene in China. By Gilbert Baker. Friendship Press, 1948. 160 pages. \$1.00.

Christian Voices in China. By Chester S. Miao and others. Friendship Press, 1948. 224 pages. Paper \$1.00, cloth \$2.00.

Publications of the Friendship Press are always helpful supplemental materials for mission study on the current theme, in addition to the regular denominational books. On the theme for 1948-49, "China in the Asia of Today," there is an unusual wealth in the offerings of this press. Each of the above books makes its distinctive contribution to an understanding of China.

Look Again at China is a brief pictorial presentation of the main facts about the land, the people, their ancient civilization and religions, the achievements of Christian missions, and the present task. For those who want the heart of the matter in most concise form, this booklet is the thing.

Rising Through the Dust is much more comprehensive in its treatment of Christian missions, with especial emphasis upon recent work in the west. As the title suggests, an optimistic note prevails, as the author sees, in spite of war and turmoil, a Chinese church emerging to win the people and make a contribution, not only to the New China, but to the whole world.

The scene has changed again in China since Gilbert Baker's book was written, but the characters he describes are still there, playing their parts even in Communist-occupied territory. *The Changing Scene in China* deals primarily with people and how they are affected by shifting forces. Students, young men and women, officials, and professors are the classes dealt with in detail. The analysis is sympathetic, but most realistic.

Christian Voices in China is a symposium edited by the secretary of the National Committee for Christian Religious Education in China. Fourteen contributors supply essays on various aspects of the present situation, all but three being

Chinese nationals. The several writers are agreed on one thing: the war severely tested Christianity and created special problems, but Christians have stood the test and now face unparalleled opportunities. This judgment takes full account of Communism, which, while not approved, is faced unafraid. Several of the writers seem to feel that anything will be better than a continuation of civil war and the corrupt Nationalist government. Emphasis is placed, not upon social and political diagnosis, but upon Christian witness and service, with special chapters on Christian Education, the approach to womanhood and the family, evangelism among students, rural evangelism, the use of literature, medical missions, and the new Border Mission to aboriginal tribes.

H. C. Goerner

Torchbearers in Honan. By Annie Jenkins Sallee.

For Christ in China. By Archibald M. McMillan.

Three Pairs of Hands. By Elizabeth Ellyson Wiley.

Whirligigs in China. By Anna Seward Pruitt and Nan F. Weeks.

Chopstick Children. By Nan F. Weeks.

All from Broadman Press, Nashville, 1948.

These books are in the graded study series currently being used in Southern Baptist churches. In spite of the Communist threat, which has darkened the prospects for Christian missions in China for the next few years, the use of such books should be continued, to keep alive interest and prayers for the Chinese.

Torchbearers in Honan, written for adults, is a biographical study of four Southern Baptist missionaries and two Chinese Christians, all of whom labored in the interior province of Honan. Light is thrown on a region little known, and personalities not previously publicized are saved from obscurity by the sympathetic pen of one who shared in the pioneer work in that region.

For Christ in China is a book for young people by a young person. Archie McMillan, a son of Baptist mission-

aries in China, writes of the challenge of China as he saw it while driving an ambulance there during the recent war. With his own experiences and impressions he mingles a good deal of history and some philosophizing. Another book recommended for young people, *It Happened in China*, by B. L. Nichols, was reviewed in the last issue.

Three Pairs of Hands, designed for Intermediates, is an unusually breezy study of three great Chinese Christian leaders, all products of Shanghai University and builders of a greater university in their time. Young people and adults, as well as Intermediates, should take advantage of the opportunity of getting acquainted with C. C. Chen, Herman Liu, and Henry Lin through the pages of this interesting book.

The book for Juniors, *Whirligigs in China*, is a revised and enlarged edition of an old book which deserves to live on.

Chopstick Children is a neat picture-story book for Primaries. Through this attractive series, the whole family can learn of China, her Christians, and her continuing need for missions.

H. C. Goerner

A New China. By Viola S. Winn. Friendship Press, New York, 1948. 128 pages. 75 cents.

Tai-Lee's Precious Seed. By Mary I. Beck. Friendship Press, 1948, 144 pages. Paper 90 cents, boards \$1.75.

The two books are designed to be used together in a study course for older Juniors or younger Intermediates. *A New China* is the teacher's resource book, rich in suggestions for study periods, worship, and projects. *Tai-Lee's Precious Seed* should be in the hands of the pupils. It is an entirely engaging story of a Chinese boy's experiences in war-distraught China, centering around the preservation of seed from an experimental farm and the solving of an economic problem in a typical rural community. It could well be used as supplementary reading material for a course using other books on China.

H. C. Goerner

Ke Soonil. By Virginia Fairfax and Hallie Buie. Friendship Press, New York, 1947. 178 Pages. Cloth, \$1.50; Paper, \$1.00.

Korea is the scene of this well-told story for Primaries. Ke Soonil is a little girl who manages to go to a mission school, despite the traditional Korean notion that girls should not be educated. How the bright child proves to her stubborn grandmother that schooling will not spoil her is the central theme. Many interesting sidelights on customs of Korea give the book basic educational value, while making a strong case for Christian missions.

H. C. Goerner

Religious Liberty. By Cecil Northcott. Macmillan, New York. 124 pages. \$2.00.

The best brief work that we know of on the subject. Cecil Northcott is an active English Christian, a secretary for the London Missionary Society, a Cambridge graduate. His study is not to be compared in size and completeness with that of M. Searle Bates (Harpers, 1945) on the same subject (a work upon which Northcott seems to lean more heavily than upon any other), but he makes available in handy form the net results of the best research in the field. His definition of religious liberty strongly emphasizes *liberty* to witness and clearly distinguishes between religious liberty and religious toleration. A serviceable historical summary is given. The foundation of religious liberty in natural law is argued clearly. Present conditions in critical areas all over the world, including countries behind the Iron Curtain, Islamic lands and places where Roman Catholicism exercises its varied application of unvaried policy, are presented well. Obstacles to religious liberty are frankly stated. A plan for action is proposed in the last chapter, the essence of which is that religious liberty should be included (it is not even mentioned in the Atlantic Charter) in an International Bill of Rights which should be sponsored by Great Britain and the United States. A well selected bibliography would make the book even more valuable. It should be bought in spite of the price.

S. L. Stealey

The Mass in Slow Motion. By Ronald Knox. New York: Sheed and Ward, 1948. 139 pages. \$2.50.

Monsignor Knox presents in this unique little book sermons on the Mass, the heart of Catholic worship. These sermons were preached to school girls of an evacuated convent school in England. Only the introductory sermon, "a breathless introduction to a slow-motion picture" was originally written for grown-ups. Knox writes in a style all his own: it is vigorous, shunning platitudes like the plague, and straight to the heart of young and old. Hear how the Mass is described in these vivid words: "The action of the Mass is polarized, is focused in the priest, that's all. Those are rather long words; let me explain a bit. If you have a burning-glass, and are concentrating its rays on a single point, a bit of touchwood, to make the touchwood light, or the back of another girl's hand, to make her jump, the light comes to a point, and that red-hot point is the priest; but all the part in between the burning-glass and that red-hot point is comfortably warm—that is you, the congregation. You are meant to be basking in that heat which ought to be making the priest, focus-point of it all, melt away with love." Protestants may have a vastly different understanding of the Lord's Supper, but it is good to know what our Catholic friends have to say about it. This racy book is hilariously informing as well as suggestive.

William A. Mueller

Christianity and Communism. By John C. Bennett. Association Press, New York, 1948. 128 pages. \$1.50.

This book, written for students and other young people, is a concise treatment of "the author's conception of the relation between Christianity and Communism." The point of view underlying this statement is expressed by the author: "This book is written by one who believes that Communism as a faith and as a system of thought is a compound of half-truth and positive error, that Communism as a movement of power is a threat to essential forms of personal and political freedom, and that it is a responsibility

of Christians to resist its extension in the world. On the other hand, this book is written by one who believes that the errors of Communism are in large part the result of the failure of Christians, and of Christian churches, to be true to the revolutionary implications of their own faith, that the effectiveness of Communism lies chiefly in the fact that it seems to offer the exploited and neglected peoples of the world what has been denied them in a civilization that has often regarded itself as Christian."

From this point of view, Professor Bennett presents a thoughtful discussion of the nature of Communism, the main issues between Christianity and Communism, and the major alternatives to Communism. He thinks that the extension of Communism can be prevented "only by those who have a sounder faith and a better program to meet human needs and unsolved problems."

O. T. Binkley

An Introduction to the History of Sociology. Edited by Harry Elmer Barnes. The University of Chicago Press, 1948. 960 pages. \$10.00.

The purpose of this collaborative work is to present a comprehensive summary and a critical appraisal of the growth of sociological thought with special attention to the systematic sociologists from Comte to Sorokin. A secondary purpose is to provide guidance for the analysis of social problems and to indicate the bearing of sociological thought upon public policy.

The work is divided into six divisions. Part I is a brief discussion of the growth of social thought before Comte. Part II is a study of the pioneers of sociology, including Comte, Spencer, Morgan, Sumner, Ward, and Gumpлович. Part III consists of biographical studies of leading sociologists in Germanic countries. Part IV is a consideration of Continental European Sociology in non-Germanic countries. Part V deals with the contributions of English Sociologists

since Herbert Spencer. Part VI is devoted to the development of sociological theory in America. This reviewer would raise two questions about omissions. (1) Why is there no chapter on Marx? (2) In the section dealing with American sociologists, why is there no chapter on the contributions of Robert Park or Howard Odum?

Twenty of the forty-seven chapters are written by Harry Elmer Barnes. He demonstrates wide knowledge of sociological literature, but unfortunately he is biased against religion and seems to be unacquainted with the solid results of scholarship with regard to the history and philosophy of religion. This negative attitude toward religion appears prominently in his appraisals of Ellwood and Toynbee.

This volume is the most comprehensive summary of the systematic writing in the modern sociological movement and will serve as a guide to the history of sociology for advanced students in the United States.

O. T. Binkley

Family and Civilization. By Carle C. Zimmerman. New York, Harper and Brothers, 1947. 829 pages. \$6.00.

Professor Zimmerman is convinced that a knowledge of the background of the total western family system is essential to an understanding of the contemporary American family. He has devoted thousands of hours of study to the history of the family in western culture from Homeric Greek times to the present, and in this volume he presents the fruits of his labor.

The author discusses the family in its relation to civilization. His aim is to meet the need of a critical, historical, and causal analysis of the family. In this analysis, he uses the typological method developed by LePlay and set forth systematically by Max Weber. He studies the power of the family as a social unit as well as the functions society delegates to the family. He develops a typology of family forms which he calls trustee, domestic, and atomistic.

The trustee family has the most power and the greatest

amount of social control. In the trustee family, rights belong primarily not to the individual, but the family. This type of family prevailed in Greece from the Homeric period to the end of the ninth century B.C., in Rome from the earliest tribes to the middle of the fifth century B.C., and in Western Europe from the sixth to the twelfth centuries A.D.

The atomistic family has the least power and the smallest field of action. It represents the highest degree of individual freedom. The author says that it prevailed in Greece from the fifth century B.C. to the end of the classical period, in Rome for the first five centuries of the Christian era, and in modern western society from the eighteenth century to the present.

The domestic family is a middle type. It harmonizes to some extent the freedom of the individual and the strength of family bonds. It prevailed in Greece from the eighth through the fifth centuries B.C., in Rome for four and a half centuries before Christ, and in modern western society from the thirteenth to the eighteenth centuries. The rural families of American culture are largely of this form.

A careful reading of the book reveals a few flaws. The author is excessively critical of books in family sociology that center attention not upon the historical background, but upon the contemporary American family. He underestimates the inner sources of strength in the urban American family today. He is not sufficiently critical of Sorokin's hypothesis concerning the future of the family in western society.

It is this reviewer's judgment, however, that Professor Zimmerman has made an original and distinct contribution to family sociology. He has organized and clarified a wealth of factual information that furnishes the basis for fundamental historical perspectives concerning the family in western society. This work, therefore, provides some urgently needed correctives as well as basic teaching materials in family sociology.

O. T. Binkley

Seventh Baptist World Congress, Official Report. Edited by W. O. Lewis. The Carey Kingsgate Press, Ltd., London.

We can give only the announcement that this important volume is now off the press. No information as to how or where copies may be ordered or as to the price were given with the copy we received. Nevertheless, we urge that all our readers secure a copy if possible. It is an interesting, informative and inspiring record. Many of the speeches and sermons are deeply significant; for example, Rev. Henry Cook's address on "Baptists and the World Council of Churches" (he is for it, with definite reservations), Rev. J. Pius Barbour's address on "The Color Bar in the Light of the New Testament," Professor E. C. Rust's on "The Limitations of Science" and Dr. Harold Cooke Phillips' Congress sermon on "Christ the Foundation." Baptists should be made familiar with the resolutions of many of the committees, among them those on Religious Freedom, those concerning the Jews, those on Race Relations. The volume contains photographs of twenty-eight Baptist leaders and a few pictures of scenes of interest. The list of names of "delegates" can be studied with interest and enlightenment. We presume our Baptist book stores will be able to obtain purchasable copies.

S. L. Stealey

A Short History of Louisiana Baptists. By C. Penrose St. Amant. Broadman Press, Nashville. 140 pages. \$1.25.

Dr. St. Amant is Professor of Christian History and Theology in the New Orleans Baptist Theological Seminary. This *Short History* was prepared for the centennial celebration of the Louisiana Baptist Convention (1948). It far exceeds in all qualities the histories usually written for such occasions, and therefore provides Louisiana Baptists and all others interested in Baptist history with accurate and valuable information. If, however, Professor St. Amant should have opportunity to issue a revised edition, we suggest that simple maps showing geographical data named in the text be included. Also, we found difficulty in following

the story told in the early chapters, and believe the difficulty is due to unclear writing. The subject matter is well chosen; important details are given and all significant ones seem to have been included—a great improvement over the contents of many works on similar histories. In general, the work sets a new standard for the writing of state Baptist histories and the Broadman Press has done a pleasing job of printing and binding. The price is reasonable. All who are interested in Baptist history should read the book both for its facts and for its historiography.

S. L. Stealey

Co-operating Southern Baptists. By J. B. Lawrence. 100 pages. 50 cents.

Handclasp of the Americas. By Alfred Carpenter. 109 pages. 50 cents.

Indian Blankets. By Alpha Marie Gambrell. 35 cents.

Anthony Becomes Eagle Heart. By Frances Curb and Rebecca Tarry. 48 large pages. 50 cents. All from Home Mission Board, Atlanta, Ga.●

For the Graded Series of mission study books on Home Missions for 1949, Southern Baptist young people and adults may take their choice between the first two new titles listed above. *Co-operating Southern Baptists* is a study of the total missionary organization of the denomination, from the local church, through the district association, the state convention, the Southern Baptist Convention and its various boards. Emphasis is placed upon Baptist distinctives, how Baptists co-operate with one another, and why they do not join in inter-denominational activities more fully. There is little about actual mission work in the book, and the negative, defensive note is too prominent.

Handclasp of the Americas is an interesting study of missions in Central America, with particular attention to the work of the Home Mission Board in Panama, the Canal Zone, and Costa Rica. This is the first book devoted to a much neglected field which deserves to have Baptist eyes focused upon it.

Indian Blankets, the book for Juniors, is the story of Indian missions in Oklahoma. The book for Primaries, *Anthony Becomes Eagle Heart*, is a true story of a boy of Italian parentage converted through the Baptist Goodwill Center in Tampa, Florida. The large pages and generous photographic illustrations render it unusually attractive for youngsters.

No new book was published for Intermediates, but an old favorite, *The Word of Their Testimony*, by Una Roberts Lawrence, is revised and reprinted to serve this group. A resource book, in which teachers' helps for all books in the series are combined, has been prepared by Mrs. John M. Wright, and is available under the title, *For a Christian Nation*, at 50 cents per copy.

H. C. Goerner

On Our Own Doorstep. By Frank S. Mead. Friendship Press, New York, 1948. 176 pages. Paper 90 cents, cloth \$1.50.

Forty-eight Plus! By Constance M. Hallock. Friendship Press, 1948. 64 pages illustrated. 75 cents.

Puerto Rican Puzzles. By Mae Hurley Ashworth. Friendship Press, 1948. 84 pages illustrated. 65 cents.

Many Churches in the United States are studying "America's Geographical Frontiers" as a Home Mission topic this year, using these books which present missions from an interdenominational point-of-view. The basic book for adults, by Frank S. Mead, covers Hawaii, Alaska, Panama Canal Zone, the Virgin Islands, and Puerto Rico. The historical background is given, against which the efforts at evangelization are described. There is a timely emphasis upon recent changes and the future task.

There is less of history and more of adventure in the book for young people, *Forty-eight Plus!* The same regions are treated. The large pages are profusely illustrated.

The book for Intermediates is confined to a study of Puerto Rico. As the title, *Puerto Rican Puzzles*, implies, much attention is given to the baffling problems caused by poverty, bad housing, frequent hurricanes, etc. These are

not treated as abstractions, but as reflected in the lives of real persons.

In general, Southern Baptists have been little concerned with these territories outside our continental borders, because it happened that the Home Mission Board had work only in the Canal Zone. But recently the Foreign Mission Board has sponsored work in Hawaii, and fresh attention has been turned toward Alaska. Perhaps belatedly we shall discover the spiritual needs of all these "*On Our Own Doorstep.*"

H. C. Goerner

The Protestant Church and the Negro. By Frank Loescher. New York, Association Press, 1948. 159 pages. \$3.00.

The Christian Way in Race Relations. Edited by William Stuart Nelson. New York, Harper and Brothers, 1948. 256 pages. \$2.50.

Color and Conscience. By Buell G. Gallagher. New York, Harper and Brothers, 1946. 244 pages. \$2.50.

This group of books deals with race relations in the United States today. Each of these studies presents the racial situation as a challenge to the Christian conscience.

Dr. Frank Loescher makes an analysis of the denominational pronouncements on race relations over the last forty years, calling attention to what is omitted as well as to what is emphasized. Then he describes what the churches actually do nationally, regionally, and locally. He concludes that Protestantism has become sensitive to America's race problem, but that most of the Protestant churches are following the status quo in Negro-white relationships. He thinks the churches should actively further the integration of the Negro in American society.

The Christian Way in Race Relations is the product of a study sponsored by the School of Religion of Howard University. It is a searching examination of the central role Christian morality should play in the solution of critical problems in race relations. It includes discussions of the issues, guiding principles, basic difficulties, and resources in the application of the Christian ethic to race relations in the United States today.

Color and Conscience is not a dispassionate book. The author is disturbed by the disparity between the moral ideals and the attitudes and practices of Christian individuals and groups in regard to race relations. He undertakes "to bring the tangled problems of color caste under the scrutiny of an unsentimental ethical religion."

O. T. Binkley

Theatre Guild on the Air. By H. William Fitelson. New York: Rinehart and Company, 1947. 430 pages. \$4.00.

Because of the recent venture of a Protestant denominational group to present a series of religious radio dramas from good literature, the book herein noted should be of wide interest to alert churches undertaking to use the airwaves for definitely religious purposes. The eleven plays adapted for radio by the Theatre Guild and included in radio-script form in this volume are by no means religious altogether; but they would serve as satisfactory models for one who was trying to prepare his own adaptations. Interesting notes on the plays and the problems of radio presentation make profitable reading.

Charles A. McGlon

Fourteen Plays for the Church, Edited by Kai Jurgensen and Robert Schenkkan. New Brunswick: Rutgers Press, 1948. 268 pages. \$3.00.

Dress the Show. By Dady Healy. Evanston, Illinois: Row, Peterson and Company, 1948. 100 pages.

Enchores on Main Street. By Talbot Pearson. Pittsburg: Carnegie Institute of Technology Press. 175 pages. \$3.00.

As churches develop their programs, and seek to use every means available to promote Christ's cause in the affairs of men, they find dramatics not an unprofitable venture or technique. Witness the number of pageants and other programs for special occasions! The challenge is to find better materials, better use of the techniques, better administration of the activity, so that it becomes a defensible, workable part of the church's program—and stays that way!

Here are three books that are well suited to help in securing the desired quality and type of program of church drama.

Plays for special occasions have been selected off the beaten path by Messrs. Jurgensen and Schenckan for their unusual volume. Fourteen plays that will interest and challenge church-drama groups on any level are included. Adequate suggestions and directions for production are also offered. The editors limited their selections to the ancient church plays and to certain of the Biblical stories rather than to modern problem-plays.

Instead of suggesting that each church group rent, beg, or borrow costumes for the next church pageant or play, have the next one use Miss Healy's "basic costume book" as a guide for making the necessary apparel. Then store it in a safe place so that future groups can use it. In this way, eventually, much unnecessary waste of time and money will be eliminated.

If you have high school or college people in your group who are interested in theatre, Mr. Pearson's volume is a good one to make accessible to them. He has made a sound study of the community theatre, and has recorded his findings in a most readable book. Perhaps a reading of the book will stimulate more church people to use theatre for religious purposes rather than to bemoan the fact that it is a useful agency in the hands of *other* groups.

Charles A. McGlon

Grammar of English Composition. By Wilson O. Clough. Chicago: J. B. Lippincott Company, 1947. 290 pages. \$3.00.

Elements of Logic and Formal Science. By C. West Churchman. Chicago: J. B. Lippincott, 1940. 337 pages. \$5.00.

Sooner or later, every public speaker has to recognize that his command of the language he speaks is dependent, in large measure, upon his command of the grammar of the language. Because some educators forgot or overlooked the foregoing fact, many speakers are now without adequate foundation for mature and effective discourse. In certain instances, the present-day is offered "the spectacle of a

grammarless generation attempting collegiate work or even graduate study with the language equipment of the untrained." It pleases this former teacher of grammar, therefore, to see such a book as the one herein listed become available to students in school and out of school. Taking the "informal, inductive, and logically progressive" approach to the machinery of language form and structure, Mr. Clough has written a book that ought to be a sufficient and rewarding aid to anyone who wants to improve his command of the English language.

Another area of learning in which many public speakers find themselves deficient is that of logic, the "science of method." In other words, educators in some cases have deemed the teaching of formal principles or procedures-in-reasoning unnecessary, although earlier educators found logic and grammar to be practically indispensable. While no modern teacher would advocate a return to ancient educational material or method, he would urgently point out the unfortunate extreme to which contemporary practice has swung. It ill-behooves one to decry a lack or a flaw, then refuse to seek a fulfillment or a correction. To any speaker, therefore, willing to "dig" so as to prepare himself to "meet and match" others who are able to use logic with telling effect, Mr. Churchman's book is more than adequate.

Charles A. McGlon

Selected Poems of John Oxenham. Edited by Charles L. Wallis with a biographical sketch by Erica Oxenham. Harper and Brothers, New York. \$2.00.

John Oxenham deserves to be better known in America, hence we welcome this collection of his verse. Business man, novelist, poet, writer of religious books, sales of his volumes have passed the million and a half mark in Britain. To Americans he is probably best known by the poem "In Christ there is no east or west," which is included in many recent hymnbooks. An added attraction is the biographical sketch. If you like religious verse, you will want this book.

Inman Johnson

Hearing and Deafness, A Guide for Laymen. By Hallowell Davis. New York: Murray Hill Books, Inc., 1947. Second Printing. xv, 496 pages. \$5.00.

Give Them a Chance to Talk, A Handbook on Speech Correction for Cerebral Palsy. By Bernice R. Rutherford. Minneapolis, Minnesota: Burgess Publishing Company, 1948. 116 pages. \$2.75.

As long as there are afflicted people in the world, there will be a place and a need for a real pastor to bring aid and comfort to them. For that reason, it is appropriate that he keep himself informed of the difficulties, the problems, and the tremendous drive that some afflicted ones develop—to guide that drive into right channels is a thrilling experience for anyone! Here are two books that should be of interest and of use in two of the most common areas of human affliction: hearing and speech.

Dr. Davis has edited a work that is undoubtedly unique in the field of hearing. One could read it from sheer interest in his own physiology! Having friends or loved ones in need of aid and counsel because of hearing difficulties would make it doubly interesting. The volume is highly recommended.

Then there are those whose children, through no cause of their own, have been afflicted with cerebral palsy. The work of Miss Rutherford is thorough and very practical. New insight into speech—and into human nature, for that matter—comes from a reading of her manual. Furthermore, a quotation in the fly-leaf sets the mood of inspiration that also comes:

I thank you, God, for making me
So that I hear and feel and see;
And since these dear gifts came from you
I'll use them as you'd want me to.

Charles A. McGlon

Questions Jesus Asked. By Clovis G. Chappell. Nashville: Abingdon-Cokesbury, 1948. 181 pages. \$2.00.

Questions which Jesus asked are the foundation for the seventeen sermons in this new volume by Clovis G. Chappell.

These questions are shown to be relevant for life today, and Dr. Chappell has related them to immediate life needs.

The Rose of Sharon. By Robert G. Lee. Grand Rapids: Zondervan Publishing House, 1947.

A collection of six sermons by Dr. R. G. Lee, one of the South's most popular preachers. *The Rose of Sharon* is the title of the first sermon and not the theme of the book. These sermons are marked by the affluent style characteristic of Dr. Lee.

Missionary Family Album. Edited by Marjorie E. Moore and Inez Tuggle. Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., 1948. 295 pages. \$2.00 per copy; 3 copies for \$5.00.

This is the first new missionary album issued by the Foreign Mission Board since 1929, and by far the best yet. Indispensable for those really interested in the work and workers.

Missionary Friends. By R. P. Downey. Baptist Orphanage Printing Co., Salem, Va. 29 pages. 25 cents.

Brief biographical sketches of eight Southern Baptist missionaries, prepared especially for use of RA and GA members working on projects. Available in either blue or green cover. Admirably suited for use of young people.

Choral Teaching at the Junior High School Level. By Genevieve A. Rorke. Hall and McCreary Company, Chicago.

This book will be an excellent aid to Junior Choir leaders in our churches. Definite plans and suggested music make it valuable to amateur and professional director alike.

Epistle to the Hebrews. By J. C. Macaulay. W. B. Eerdmans Publishing Company, Grand Rapids, 1948. \$3.00. 290 pages.

This is the third in a series of Devotional Commentaries by the author. The several chapters make up a series of Sunday morning messages delivered to the author's congregation.

Hymn Stories of the Twentieth Century. By William J. Hart. W. A. Wilde Company, Boston. \$1.75.

This is a valuable addition to the other writings of this author on hymns. While hymns have been effective in Christian living in all ages, it is refreshing to read these stories of their value to an individual in our own day. Preachers can find here both ideas and illustrations for sermons.

It Pays to Talk It Over. By Julius Schreiber, et. al. Washington, D. C.: National Institute of Social Relations, Inc., 1947. 40 cents.

A well-constructed brochure to guide in the establishment of a discussion group in the community.

INDEX TO BOOK REVIEWS

Author	Title	Page
Anonymous Editor:	The Best of Studdert Kennedy	258
Ashworth, Mae Hurley:	Puerto Rican Puzzle	286
Auerbach, Leo:	The Babylonian Talmud	246
Baillie, D. M.:	God Was in Christ	251
Baird, A. Craig:	Representative American Speeches	260
Baler, Gilbert:	The Changing Scene in China	276
Barker, R. G.:	Child Behavior and Development	267
Barnes, Harry Elmer:	An Introduction to the History of Sociology	281
Bavinck, J. H.:	The Impact of Christianity on the Non-Christian World	273
Beasley, R. R. and Murray:	Christ Is Alive	251
Beck, I.:	Tai-Lee's Precious Seed	278
Bennett, John C.:	Christianity and Communism	280
Bonthius, Robert H.:	Christian Paths to Self-Acceptance	272
Brubacher, John S.:	Modern Philosophies of Education	263
Buehler, E. C.:	You and Your Speeches	261
Carmichael, Leonard:	Manual of Child Psychology	267
Carpenter, Alfred:	Handclasp of the Americas	285
Caudill, R. Paul:	Broadman Comments	266
Chanter, William G.:	The Prophets	240
Chappell, Clovis G.:	Questions Jesus Asked	291
Churchman, C. West:	Elements of Logic and Formal Science	289
Clough, Wilson O.:	Grammar of English Composition	289
Cohen, J. Mortimer:	Pathways through the Bible	244
Curb, Frances and Rebecca Tarry:	Anthony Becomes Eagle Heart	285
Davis, Hollowell:	Hearing and Deafness, A Guide for Laymen	291
Dawson, G. G.:	Healing: Pagan and Christian	271
Downey, R. P.:	Missionary Friends	292
Eakin, M. M. and F. Eakin:	The Church-School Teacher's Job	266
Fairfax, Virginia and Hallie Buie:	Ke Soonie	279
Fisher, Harriet:	The Story of Daniel	242
Fitelson, H. William:	Theatre Guild on the Air	288
Gambrell, Marie Alpha:	Indian Blankets	285
Gallagher, Buell G.:	Color and Conscience	287
Gordis, Robert:	The Wisdom of Education	245
Hallock, Constance M.:	Forty-eight Plus	286
Hart, William J.:	Hymn Stories of the Twentieth Century"	293
Healy, Dady:	Dress the Show	288
Henneke, Ben G.:	The Radio Announcer's Handbook	262
Hicks, John H.:	The Books of History	240
Hiltner, Seward:	Pastoral Counseling	269
Jergerson, Kai and Robert Schenkan:	Fourteen Plays for the Church	288
Kaplan, Mordai:	The Future of the American Jew	247
Kelley, Earl C.:	Education for What Is Real	265
Kennedy, Gerald:	The Best of John Henry Jowett	258
Knox, Ronald:	The Psalms	242
Knox, Ronald:	The Mass in Slow Motion	280
Lamott, Willis:	Look Again at China	276
Lawrence, J. B.:	Co-operating Southern Baptists	285
Lawton, John Stewart:	Conflict in Christology	253

Lee, Robert G.: The Rose of Sharon	292
Leslie, Elmer A.: Poetry and Wisdom	240
Levine, M. I. and J. H. Seligmann: The Wonder of Life	268
Lewis, W. O.: Seventh Baptist World Congress	284
Lief, Alfred: The Commonsense Psychiatry of Dr. Adolph Meyer	270
Loescher, Frank: The Protestant Church and the Negro	287
Lovdahl, John Leonard: Sun in the Street	248
Love, Dorothy and Charles A. Richer: Radio Speech	261
Maculay, J. C.: Epistle to the Hebrews	292
Martin, Mary Grace: We Worship Together	265
McGill, Earle: Radio Directing	262
McKown, Edgar, Ph.D.: Understanding Christianity, A Study of Our Christian Heritage	249
McMillan, Archibald M.: For Christ in China	277
Mead, Frank S.: On Our Own Doorstep	286
Miao, Chester S.: Christian Voices in China	276
Millgram, Rabbi Abraham E.: Sabbath, the Day of Delight	248
Moore, Marjorie and Inez Tuggle: Missionary Family Album	292
Morrison, James Dalton: Masterpieces of Religious Verse	263
Nelson, William Stuart: The Christian Way in Race Relation	287
Northcott, Cecil: Religious Liberty	279
Parker, Everett C., Elinor Inman and Ross Snyder: Religious Radio	261
Pearson, Talbot: Enchores on Main Street	288
Pieters, Albertus: Notes on Genesis	244
Price, Frank Wilson: As the Lightning Flashes	273
Pruitt, Anna and Nan F. Weeks: Whirligigs in China	277
Rall, H. F.: A Guide for Bible Readers	240
Rankin, M. Theron: Light for the Whole World	275
Reichert, Rabbi Dr. Victor E.: Job	245
Reicke, Bo: The Disobedient Spirits and Christian Baptism	254
Rorke, Genevieve A.: Choral Teaching at the Junior High School Level	292
Rutherford, Bernice R.: Give Them a Chance to Talk, A Handbook on Speech Correction for Cerebral Palsy	291
Sallee, Annie Jenkins: Torchbearer in Honan	277
Sarett, Lew and William Trufant Foster: Basic Principles of Speech	259
Schriber, Julius: It Pays to Talk It Over	293
Sherrin, Maria Williams: The Parson Takes a Wife	259
Sherrill, Henry Knox: The Church's Ministry in Our Time	256
Simpson, Cuthbert A.: Revelation and Response in the Old Testament	242
St. Amant, C. Penrose: A Short History of Louisiana Baptists	284
Stratemeyer, F. B.: Developing a Curriculum for Modern Living	264
Strong, John Henry: A Man Can Know God	255
Tenney, Merrill: John: The Gospel of Belief	250
Trueblood, D. Elton: The Common Ventures of Life	257
Wallis, Charles L.: Selected Poems of John Oxenham	290
Weeks, Nan F.: Chopstick Children	277
Welker, Edith F.: Thoughts of God for Boys and Girls	268
Westminster Press: The Westminster Study of the Holy Bible	239
Wiley, Elizabeth Ellyson: Three Pair of Hands	277
Williams, Albert N.: Listening: A Collection of Critica Artices on Radio	262
Williams, Walter G.: The Books of the Law	240
Williams, Albert N.: Listening: A Collection of Critical Articles on Radio	262
Williamson, Arleigh B.: Speaking in Public	260
Winn, Viola S.: A New China	278
Wright, J. Stafford: A Date of Ezra's Coming to Jerusalem	241
Zimmerman, Carle C.: Family and Civilization	282

BALANCE SHEET

Assets		December 31, 1948
Earning Assets		
Bonds	-----	\$ 5,993,297.60
Mortgage Loans—Regular	-----	3,912,283.18
Mortgage Loans—F. H. A.	-----	208,543.84
Mortgage Loans—G. I.	-----	103,754.63
Building and Loan Account	-----	3,500.00
Real Estate (Liquidating Lease)	-----	824,924.57
Preferred Stocks	-----	1,152,313.38
Common Stocks—Banks	-----	147,668.75
Common Stocks—Industrial	-----	362,063.81
Common Stocks—Insurance	-----	384,271.47
Common Stocks—Utility	-----	464,985.86
Assets Held by Trustee	-----	100,000.00
Notes and Accounts Receivable	-----	2,627.20
Home Office Building (Net)	-----	170,555.66
Special Construction Accounts—Capitalized	-----	121,173.92
Total Earning Assets	-----	\$ 13,951,963.87
Baptist Building Construction Account—Capitalized	-----	395,135.00
Prepaid Expense	-----	9,087.73
Other Assets	-----	24,984.52
Cash	-----	712,922.48
TOTAL ASSETS	-----	\$ 15,094,093.60

Reserves and Liabilities		December 31, 1948
Annuity Reserves		
(Old) Annuity Fund	-----	\$ 3,516,720.79
Special Annuity Contracts	-----	125,743.74
Special Deferred Annuity Reserve	-----	52,840.22
Service Annuity Reserve	-----	21,778.80
Age Security Reserve	-----	116,781.39
Institutional (Orphanages) Pension Plan	-----	147,434.95
Foreign Mission Board Pension Plan	-----	221,345.30
Baptist Boards Retirement Plan	-----	807,471.36
Educational Institutions Retirement Plan	-----	655,117.59
Ministers Retirement Plan	-----	6,966,608.39
Widows Supplemental Annuity Plan	-----	422,127.55
Baptist Agencies	-----	10,750.48
Savings Annuity Reserve	-----	368,609.96
Contract Annuity Reserve	-----	315,344.56
Total Annuity Reserves	-----	\$ 13,748,675.08
Relief Reserves	-----	715,303.90
General Contingent Reserve	-----	619,873.56
Escrow Funds and Accounts Payable	-----	10,241.06
TOTAL RESERVES	-----	\$ 15,094,093.60

Relief and Annuity Board OF THE Southern Baptist Convention

WALTER R. ALEXANDER, D.D., Executive Secretary
BAPTIST BUILDING — — — DALLAS, TEXAS